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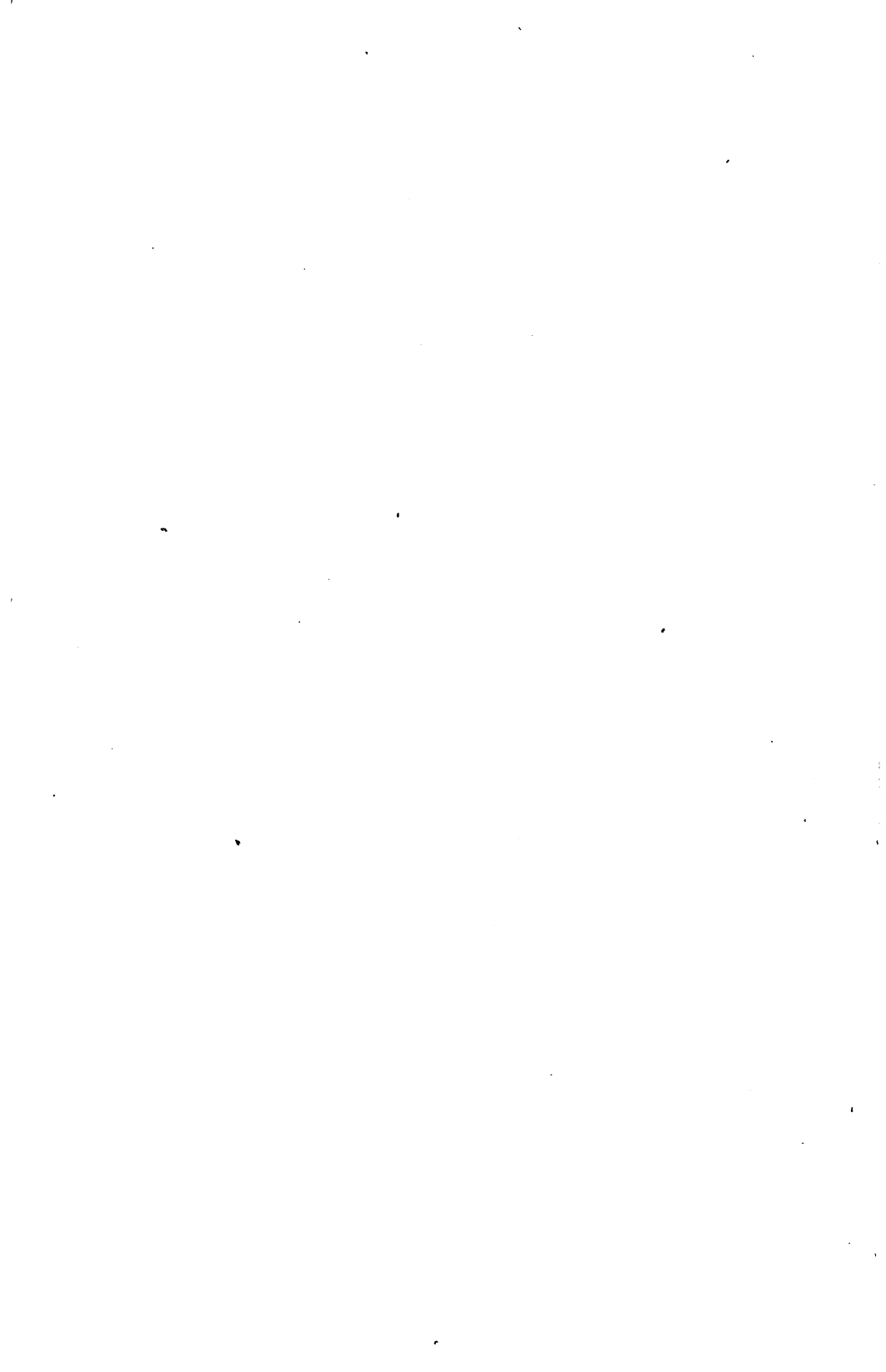


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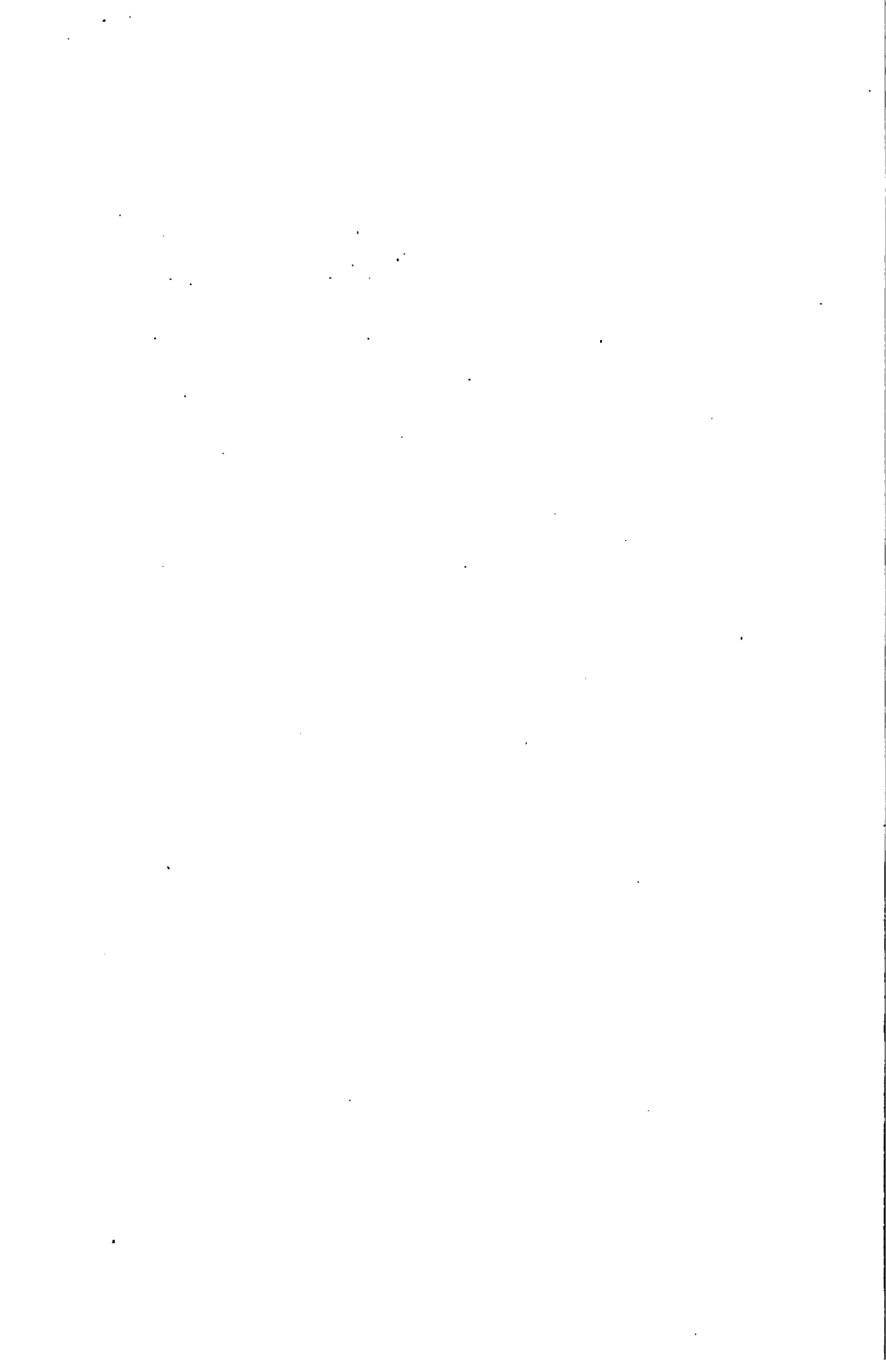


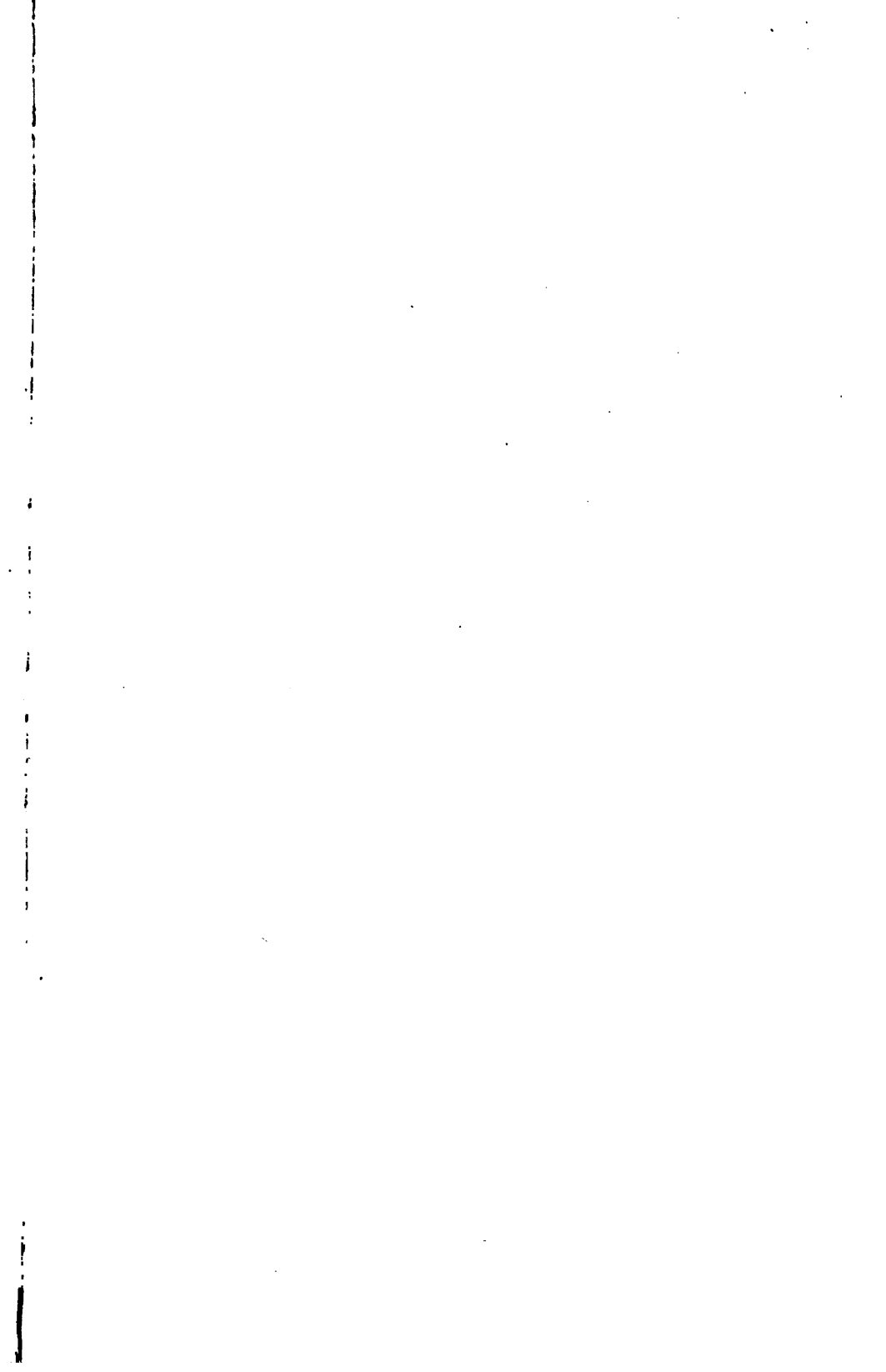
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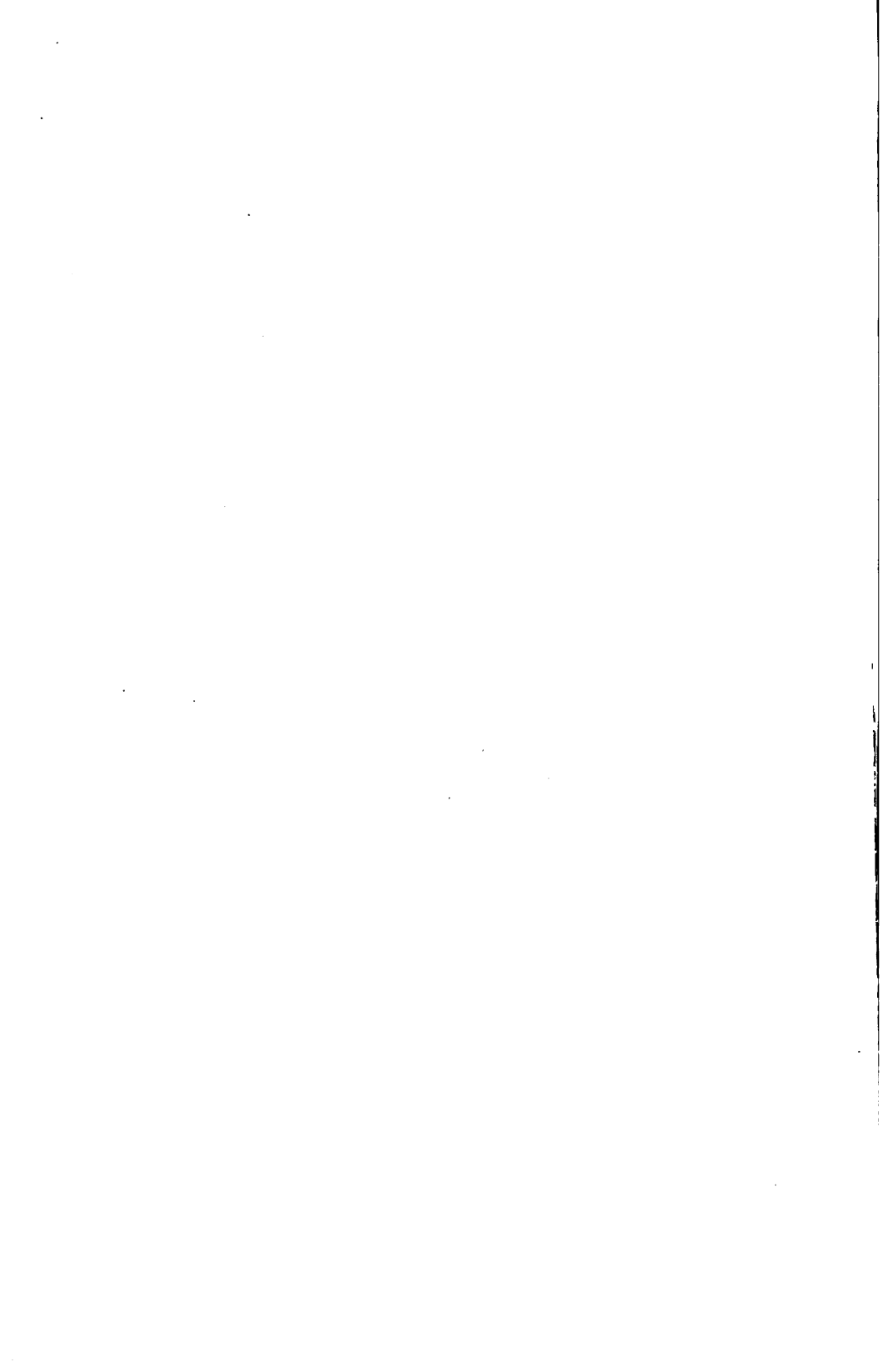
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**AN ANCIENT MANUSCRIPT  
OF THE EIGHTH OR NINTH CENTURY.**









# AN ANCIENT MANUSCRIPT

OF

120626

THE EIGHTH OR NINTH CENTURY:

FORMERLY BELONGING TO

ST. MARY'S ABBEY, OR NUNNAMINSTER,  
WINCHESTER.

EDITED BY

WALTER DE GRAY BIRCH, F.S.A.,

*Of the British Museum.*

London:

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—  
1889.



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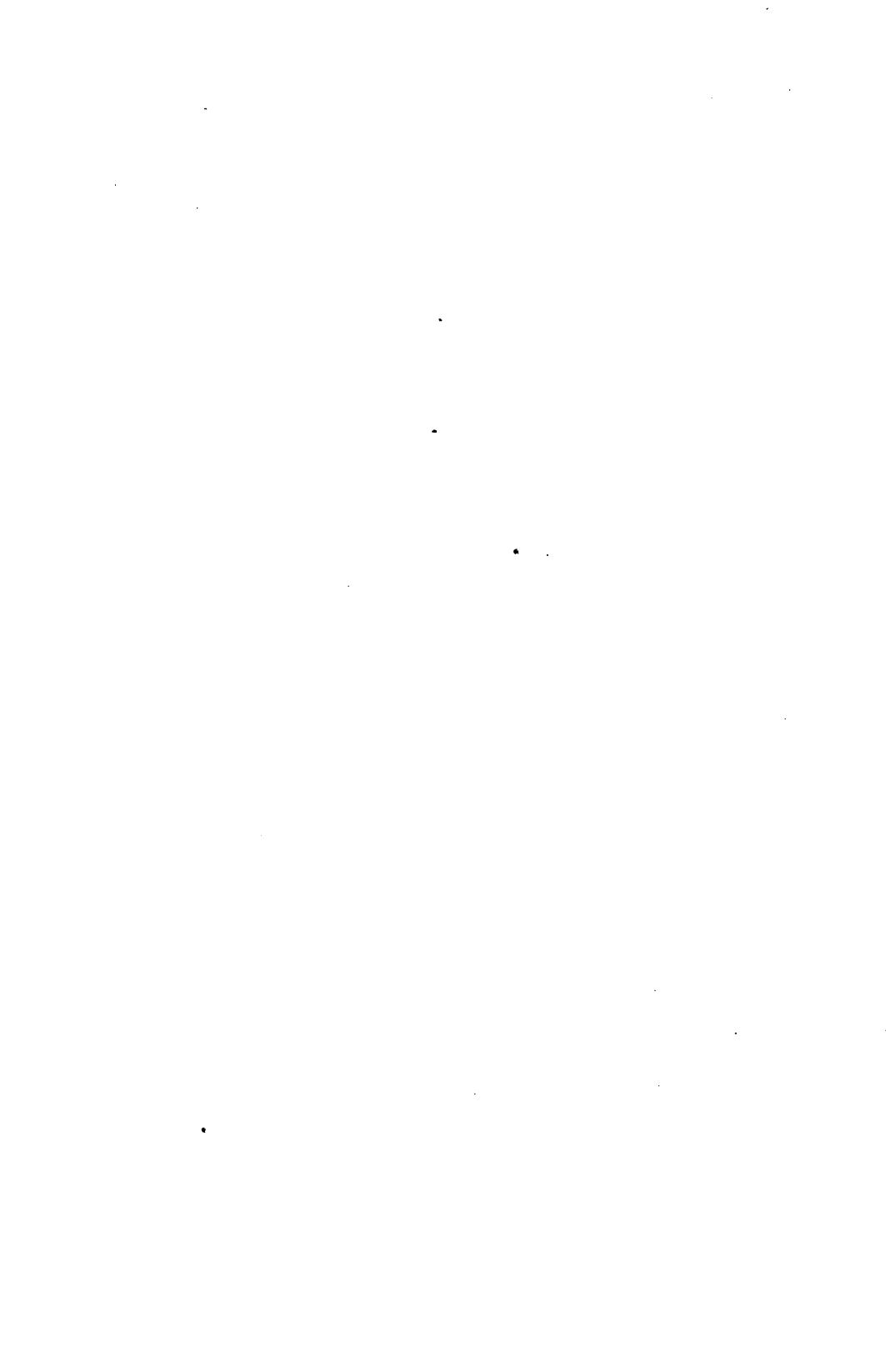
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## INTRODUCTION.





## HISTORY OF THE NUNNERY OF ST. MARY, OR NUNNAMINSTER.

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IT would hardly be reasonable to expect to find many precise notices of the very early religious foundation at Winchester, which in later days became so deservedly celebrated. Separated as its origin is by the long interval of a thousand years and more from the present time, the most one can hope to do is to rescue a few dim facts from the oblivion of the past, and to cast a few faint gleams of antiquarian light upon the pristine history of an institution which, however obscure its beginnings were, shone with effulgence unequalled by any similar institution in England before it became suddenly involved in the general proscription of all the religious houses in the land.

Probably the earliest edifice which adorned the site of Nunnaminster or St. Mary's Abbey, Winchester, was "the little monastery," *monasterium*, incidentally referred to by William of Malmesbury<sup>1</sup> in his account of the Bishops of Winchester. Relating the efforts of Bishop Aðelwold, who occupied the See from A.D. 963 to 984, to further the progress of religion, that author states that on the spot where Aðelwold placed the nunnery, of which more will be presently narrated, there had been before the Bishop's day a *monasterium*, in which Edburga, daughter

<sup>1</sup> *Gesta Pontificum*, Ed. Hamilton, Rolls Series, p. 174.

of King Edward the Elder, lived and died, but it was then, that is in Athelwold's period, nearly ruined. The exact words are :—" *Fuerat ibi antehac monasterium, in quo Edburga, regis Eduardi senioris filia, conversata et defuncta fuerat, sed tunc pene destructum.*"

William of Malmesbury, in accordance with his habit of introducing anecdotes into his history, forthwith makes a little digression respecting the love of religion which the nobly born Edburga evinced at the early age of three years ; her contempt for worldly treasures ; her powers of converting her companions ; her sanctity and humility ; and, consequently, the miracles which are connected with her history, both in life and after death.<sup>3</sup>

From another passage<sup>3</sup> in the same work we gather that some of the bones of Edburga were preserved with constant reverence in the Abbey of Pershore, co. Worcester, for there the glory of her miracles is more sought for than elsewhere.

Leland<sup>4</sup> declares that Edburga eventually became Abbess of this religious establishment at Winchester, nor is it unlikely. And, according to Tanner,<sup>5</sup> she was finally joined in the dedication of it with the Virgin Mary.

<sup>3</sup> "Edburga, vix dum trima esset, spectabile futuræ sanctitatis dedit periculum. Explorare volebat pater utrum ad Deum an ad sæculum declinata esset pusiola. Posueratque in triclinio diversarum professionum ornamenta, hinc calicem et evangelia, inde armillas et monilia. Illuc virguncula a nutrice allata, genibus parentis assedit ; jussaque utrum vellet eligere, torvo aspectu secularia despuens, promptequè manibus repens, evangelia et calicem puellari adoravit innocentia. Exclamat coetus assidentium, auspitia futuræ sanctitatis exosculatus in puella. Pater ipse arctioribus basiis dignatus sobolem : "Vade," inquit, "quo te vocat divinitas, sequere fausto pede quem elegisti sponsum." Ita sanctimonialium habitum induta cunctas sodales ad amorem sui sedulitate obsequii invitavit. Nec resupinabat eam prosapiæ celsitudo quod generosum putaret in Christi inclinari servitio. Crescebat cum ætate sanctitas, adolescebat cum adulta humilitas, in tantum ut singularum soccos furtim noctu surriperet, et diligenter lotos et inunctos lectis rursus apponeret. Devotionem ergo pectoris ejus et integritatem corporis miracula in vita et post mortem commendant plurima quæ custodes templorum viva voce melius pronuntiant."—*Ibid*, p. 174.

<sup>3</sup> *Ibid*, p. 298.

<sup>4</sup> *Collectanea*, vol. 1, p. 413.

<sup>5</sup> *Notitia Monastica*.

The precise dates of Edburga's birth and death are not recorded. That she was born during the reign of Edward the Elder, the extract given above appears to indicate. His accession took place in October, A.D. 901, and he died in 925.

This little monastery, or nunnery, to which the noble Edburga had added so much divine lustre, was founded, according to the Editors of the new *Monasticon*, either by King Alfred, father of Edward the Elder and grandfather of the royal lady whose religious life has been already recorded, or by his queen Ealhswið,<sup>6</sup> or perhaps by the combined desire of king and queen, about the end of the ninth century.

Of the character of these original buildings little is known. They were no doubt added to, perhaps considerably altered and rearranged, at the time of the second foundation which is about to be described. That the first edifice had a lofty tower is clear from a passage in Æthelwerd's *Chronicle*,<sup>7</sup> whereby it is shown that Archbishop Plegmund, A.D. 890-914, consecrated in the City of Winchester a lofty tower which had then lately been erected to the honour of the Virgin Mary. If St. Mary's tower can be shown to apply to any other edifice, of course the inference fails, but the new erection of the tower in the time of Plegmund and his consecration of it, points clearly to the contemporary building of St. Mary's Monastery by the King and its consecration by the Archbishop, after the usual manner of proceeding in these matters.

With the refoundation, or second foundation, of St. Mary's Nunnery, on the site of the original *monasterium*, we are not specifically concerned, so far as the consideration

<sup>6</sup> Called Ethelswitha, Alhswitha, Elswitha, and Alhswida, by various chroniclers.

<sup>7</sup> *Scriptores post Bedam*, ed. 1596, p. 482.

of the Manuscript, which forms the *raison d'être* of this volume, goes. But it will be worth while to take a cursory glance at its history, and more particularly so as I am able to add a few more facts to the somewhat meagre history of the house which has been given by the editors of the new *Monasticon*.

Ealhswið's foundation, in which she, as principal patroness, appears to have received the assistance of Alfred, was unfinished at her death, which has been variously set down at 903,<sup>8</sup> 905,<sup>9</sup> 909<sup>10</sup>; while Æthelwerd's Chronicle seems to place it considerably earlier. Edward the Elder, son of Alfred and Ealhswið, undertook and carried out the completion of the Monastery. He died in A.D. 925, and it is probable that the institution was left in a flourishing condition at his death, presided over by his daughter Edburga, of whom we have already made some notice.

The editors of the *Monasticon* quote from Milner's *History of Winchester*<sup>11</sup> the belief that the Abbey was not originally well endowed; and show, on the support of the Trussell MSS., that for its better support King Edmund, son of Edward the Elder, settled upon it a toll to be collected of all merchandise passing by water under the city bridge, or by land under the east gate. But notwithstanding this, poverty and decay had taken possession of this royal foundation very shortly after its first beginning, for in the time of King Edgar, A.D. 957-975, Aðelwold, Bishop of Winchester, a man of considerable force of character, undertook the restoration and resuscitation of the establishment in a manner befitting its origin and capabilities. Various dates have been assigned to this new foundation; probably that of the Anglo-Saxon Chronicle, which places

<sup>8</sup> Hoveden.

<sup>9</sup> Annals of Winchcombe.

<sup>10</sup> Annals of Hyde. Harl. MS. 1761, f. 14.

<sup>11</sup> ii, 189.

it in A.D. 963, is fairly correct, and from that time forward the house became the retreat of many West Saxon ladies of the highest rank, who regulated their discipline and carried out their religious observances in accordance with Æthelwold's rules,—according to the editors of the *Monasticon*, “a new Benedictine concordat which had then been recently settled by himself and Archbishop Dunstan.”

The list of Abbesses is by no means complete, but the Compotus Rolls of Froyle Manor in Hampshire, now in the British Museum, and other original records, enable a few gaps which have been left by Dugdale's editors to be filled up.

Ethelritha, or Etheldrida, A.D. 963.

St. Edith, in the time of King Edgar.

Beatrix, succeeded by

Alicia, A.D. 1084.

Hawysia, about A.D. 1120.

The hiatus here may, perhaps, be in part accounted for by the destruction of the Abbey in A.D. 1141, during the wars between Stephen and the Empress Matilda, when the larger part of the city fell a prey to the flames.

Claritia, elected A.D. 1174.

Agnes,<sup>12</sup> died 3 Kal. Sept., A.D. 1265, and after twenty-nine years' rule was succeeded by

Eufemia, a nun of the same place, elected 3 Id. Sept., A.D. 1265. She died 12 Kal. Dec., A.D. 1270, and was succeeded by

Lucia, who was elected in A.D. 1270.

Matilda occurs in her fifth year, A.D. 1281–2,<sup>13</sup> which indicates her accession in A.D. 1276.

Maud Peccam, elected A.D. 1313.

Maud Spine, elected A.D. 1338.

<sup>12</sup> Her first year appears to be 1236, vide the Compotus Roll of Froyle:—Add. ch. 17457–17478, 1746a; and Add. ch. 13338–9.

<sup>13</sup> Add. Ch. 17519.

Margaret Molina, elected A.D. 1349.

Christiana, or Christina Wayte, elected A.D. 1364, but there is an indication that she was earlier.<sup>14</sup>

Alicia de Mare<sup>15</sup> held the abbacy for eighteen years, A.D. 1365-6 to 1383.

Johanna Deymede,<sup>16</sup> for twenty-five years, A.D. 1384-5 to 1407.

Maud Holme, elected A.D. 1410.

Christiana Hardy,<sup>17</sup> sat for three years, A.D. 1414-1417; but there is evidence of her being a little later.<sup>18</sup>

Agnes Denham,<sup>19</sup> held the abbacy for twenty-six years, A.D. 1418-1444.

Agnes Burton or Buryton, thirty-eight years, A.D. 1448-9 to 1486.

Joan, or Johanna, Legh,<sup>20</sup> thirty-two years, A.D. 1486-1505. She really appears to have held the position of Abbess for more than thirty years, A.D. 1527.<sup>21</sup>

Elizabeth Shelley, elected 1527, in whose time the surrender was carried out, notwithstanding that she succeeded in obtaining royal letters patent, under the Privy Seal, dated 27 August, 1536, by which her Abbey was, although shorn of some valuable property, new founded by the king, and managed to subsist for four years, after the grand Priory of St. Swithun and Hyde Abbey had fallen before the advance of the general destruction. This respite was no doubt due to the regularity and piety practised by the inmates of the Abbey, as well as to the rank and birth of many whom it sheltered.

<sup>14</sup> Add. ch. 17479, "the third year of Christina, 1363-4."

<sup>15</sup> Add. ch. 17480 to 17496.

<sup>16</sup> Add. ch. 17497 to 17508.

<sup>17</sup> Add. ch. 17509, 10.

<sup>18</sup> Her first year, 4 Hen. V, 1416-7. Add. ch. 17562.

<sup>19</sup> Add. ch. 17511, 13, 14.

<sup>20</sup> Add. ch. 17516-18.

<sup>21</sup> Add. ch. 19729-31.

## *HISTORY OF THE MANUSCRIPT.*

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### I.—PALÆOGRAPHY.

THERE are three aspects under which this MS.<sup>23</sup> claims consideration :—

1. The Palæographical ;
2. The Historical ; and
3. The Liturgical.

THE PALÆOGRAPHICAL DESCRIPTION is the first to be considered. The MS. is written on stout vellum in forty-one leaves, measuring  $8\frac{1}{2}$  by  $6\frac{1}{4}$  inches. There are twenty-one lines to a page in the original portion which I have called A. The first quire, which contained the Passion of our Lord from the Gospels of St. Matthew and St. Mark, is wanting. It contained eight or ten double pages. The second quire (folios 1—10) begins abruptly in the middle of the narrative of the Passion from the Gospel of St. Mark. The third quire consists of nine double pages, (folios 11—19). It is signed iii on the lower margin of folio 11. A leaf has been cut out between folios 17 and 18 before the scribe began to write on the later folio, for the sequence of the text is intact. A narrow slip running up the back alone indicates the fact of the missing leaf. The

<sup>23</sup> Harley 2965, in the British Museum.



fourth quire (folios 20—31) is signed *iiii* on the lower margin of folio 20. It now consists of twelve folios. A leaf has been cut out, as is indicated by a narrow slip along the back, between folios 20 and 21 and another between folios 21 and 22; but in each case this has been effected before the scribe commenced his task on the leaves subsequent to those mentioned. This quire would thus have contained seven double pages had it been perfect when delivered by the master of the scriptorium to the scribe. The fifth quire (folios 32—36) is signed *v* on the lower margin of folio 32. Originally it consisted of three double pages, but one has been cut away between folios 32 and 33, in this case unfortunately after the writing of the text had been carried out. By this disaster we lose the latter portion of the prayer, "De iudicio futuro"; and what is more to be regretted, the title of the metrical piece or hymn to the Eucharist, the true nature of which has been, in consequence, overlooked in the Catalogue of Ancient Latin Manuscripts in the British Museum. The sixth quire contains only two double leaves (folios 38—41). Some of the pages (*e.g.*, folios 1, 37*b*, 38*a*, 40*b*) have been stained. According to the authority just cited the MS. was written in England in the Eighth century.

I subjoin an account of the principal orthographical peculiarities of the MS.

ACCENTS.—A single accent (') is employed occasionally and arbitrarily throughout the volume, most frequently over monosyllables, and sometimes to mark syllables as—

*és.* fol. 1*b*.

(*^*) is used in *têr.* fol. 6.

*hîi.* fol. 16.

*ôa.* fol. 16.

*â plantis* (C). fol. 40.

**PUNCTUATION.**—The only stop in regular use throughout is the middle comma (,), but (.,) a full point followed by a comma, not infrequently occurs; generally, when so used, being at the end of a paragraph. The mark of interrogation is not employed after questions, but the comma:—

Numquid et tu ex discipulis es hominis illius,  
Nonne ego te uidi in horto cum illo,  
Ergo rex es tu,  
Unde es tu, etc.

### FORMS OF LETTERS:—

The *a* has several forms,

- (1) The (α), like two o's conjoined or like oc conjoined, as in *sacerdotes*, fol. 3; *tradebat*, fol. 11; *iracuntiam*, fol. 18; *manibus*, fol. 25.
- (2) The broken-backed *a* (a), in *acetum*, fol. 10b.
- (3) The *a* of ordinary form.

æ, œ, and æ are used for the diphthong æ.

The *d* has two forms,

- (1) ð or b, as in *de doctrina*, fol. 12.
- (2) The ordinary *d* with straight stroke; this is not so frequent.
- (3) The *d* with horizontal stroke also occurs (↪), as in *Ad Ihesum*, fol. 15b.

The *e* lends itself very generally to combination by way of monogram with the following letter, as for example:—*et*, *petra*, fol. 4; *er*, *sacerdotes*, fol. 3; *ex*, *exclamabat*, fol. 3; *es*, *audientes*, fol. 3, *es*, fol. 13; *en*, *enim*, fol. 10; *eg*, *ego*, fol. 11; *egn*, *regno*, fol. 5.

The *g* is sometimes combined with the following letter:—*gr*, *gratias*, fol. 5; *gn*, *lignum*, fol. 34.

The *i*, sometimes below the line:—*sortiamur*, fol. 15.

*l* sometimes drops below the line:—*discipulum*, fol. 15; *populus*, fol. 10; *uoluiſti*, fol. 19.

Two forms of *n* are used:—

- (1) The *ŋ*, or capital, as in *dñs*, fol. 17.
- (2) The usual *n* in *nñi*, fol. 19.

*r* is very much like *n*, but the second member is more rounded at the base :—

(1) *n*, pro, fol. 17.

(2) A second form of *r* has a long tail and curves, *ṛ*, in patri, fol. 17; junior, ministrator, fol. 5*b*.

*s* has two forms :—

(1) The capital *s*, in esset, fol. 5*b*.

(2) The long-tailed form, *ṣ*, precessor, fol. 5*b*.


*t*, in addition to the usual form :—


(1) *τ*


(2) has a second or capital form, *ṭ*, as in dixit, fol. 6.


*u* is used for *v* also, but capital *V* occurs, in Va., fol. 3.


The capitals and initials are very elegant, and have some interesting peculiarities; for while the body of the writing is in round minuscules, with occasional use of small capitals or majuscules, and the titles or colophons are in red, generally in minuscules, but in several instances (fols. 4, 16*b*, 18*b*) in large fanciful letters, the large minuscules which stand for capitals at the beginning of sentences or members of sentences are filled with yellow, red, or green, and in *A* are surrounded with red dots.


Of these the forms of *O* are (1) the usual one, and (2) an angular form , fol. 4, 16*b*, 18*b*.


The square  for *C*, fol. 4, 16*b*, 18*b*.

The  for *S*, fol. 4, 16*b*, 18*b*.

The  for *M*, fol. 4, 16*b*, 18*b*.

The Greek  for *P* in *Passiones*, fol. 16*b*.

The round *G* in fol. 16*b* and the square  in fol. 18*b* are notable.

The monogram  = *us*, in *sollemnitatibus*, is remarkable, fol. 18*b*.

ABBREVIATIONS AND CONTRACTIONS.—Among others, the following forms are of general interest :—

÷ = *est*, fol. 8.

h' = *autem*, fol. 11, 12*b*.

ât = *autem*, fol. 10*b*, 10.

æ=eius, fol. 10, 15b.

eġ=ergo, fol. 13.

††=enim, fol. 8b.

o=con, in confirma, fol. 22, condidisti, fol. 21.

dī=Dei, fol. 8.

ih̄s=Ihesus, *passim*.

ñ=non, fol. 11b.

dġ=dixit, fol. 9b.

tċ=tunc, fol. 10.

oġp=omnipotens, fol. 21b.

ŋ=ti, in peccati, fol. 18.

ŋo=tia, in abundantia, fol. 30b.

ORTHOGRAPHY.—The examples given below are of interest to the student of early mediæval Latin:—

cedebant = cædebant. fol. 1.

respondis = respondes. fol. 1b.

concilio = consilio. fol. 1b. concilium. fol. 8.

inponunt. fol. 2b.

haue = ave. fol. 2b.

harundine = arundine. fol. 2b.

inluserunt = illuserunt. fol. 2b.

inludentes = illudentes. fol. 3. inludebant. fol. 8, 11.

conficiabantur = conviciabantur. fol. 3.

Heliam = Eliam. fol. 3.

spongeam = spongiam. fol. 3.

currens = currens. fol. 3.

hostium = ostium. fol. 4, 12.

oportunitatem = opportunitatem. fol. 4b.

occurrit = occurret. fol. 5.

diuinitum = definitum. fol. 5b.

cantavit = cantabit. fol. 6.

confortans. fol. 6b.

arriculum = auriculam. fol. 7.

existis = existiis. fol. 7b.

interfallo = intervallo. fol. 7b.

hebræicis. fol. 11b.

hostiaris, hostiaria = ostiaria, ostiaria. fol. 12.

iracuntiam = iracundiam. fol. 18.  
 liberauit = liberabit. fol. 18.  
 inrigata = irrigata. fol. 23.  
 alapes = alapæ. fol. 25b.  
 obprobria = opprobria. fol. 25b.  
 inrisione = irrisione ; inrisionem = irrisionem. fol. 26.  
 honus = onus. fol. 26b.  
 curbasti = curvasti. fol. 27.  
 reffero = refero. fol. 27b, etc.  
 pullutis = pollutis. fol. 27b, 30a.  
 dispero = despero. fol. 28b.  
 exercitum = exercituum. fol. 28b.  
 suppremo = supremo. fol. 29a, 29b.  
 conlapsa = collapsa. fol. 30b.  
 laue = labe. fol. 30b.  
 adffictos = afflictos. fol. 31b.  
 inmeritis = immeritis ; immaculatum = immaculatum. fol. 32a  
 inlumina = illumina. fol. 32b.  
 æpulentur = epulentur. fol. 32b.  
 susteneo = sustineo. fol. 34.  
 inmortale = immortale. fol. 34b.  
 etc. etc.

**CARELESSNESS OF THE SCRIBES.**—Some of the irregularities noticed above may be merely due to the carelessness of the scribe, which occasionally exhibits itself and in various ways, as for example :—

diuinitum = definitum. fol. 5b.  
 interfallo = intervallo. fol. 7b.  
 inimici = inimici. fol. 9.  
 intellegentiam. fol. 19.  
 exercitum = exercituum. fol. 196.  
 poposco = posco. fol. 21.  
 elimenta = elementa. fol. 21, 28.  
 quadragesimo = quadragesima. fol. 22.  
 delinquerim = deliquerim ; delinqui = deliqui. fol. 22b.  
 inconcusam = inconcussam. fol. 23b.  
 remisionem = remissionem. fol. 24, 25, 31, 33, 34.  
 redemi = redimi. fol. 24.  
 prumta = prompta. fol. 24b.

lauaberis=lauaveris. fol. 24b.  
 genium=genuum. fol. 24b.  
 pulsisti=pulsasti. fol. 25.  
 manum=manuum. fol. 25, 26b, etc.  
 abeciso=abecisso; abecisam=abecissam. fol. 25.  
 dispicias=despicias. fol. 27b, 35.  
 supplico ut meum pectus solve=solvas. fol. 27b.  
 brachis=brachiis. fol. 27a.  
 juseris=jusseris. fol. 27.  
 penetrando=penetrando. fol. 29b.  
 cernebaris=cernebas. fol. 29b.  
 putridinis=putredinis. fol. 29b.  
 repleata=repleatur. fol. 30b.  
 sumopere=summopere. fol. 31b.  
 loquere=loqui. fol. 34b.  
 contra omnibus inimicis, etc. fol. 34b.  
 suggestem=suggerentem. fol. 34b.  
 in tua proximique amore. fol. 34b.  
 interpelle=interpella. fol. 35b.  
 decorum=decorum. fol. 36.

At the same time, it must not be forgotten that mediæval Latin was a living language, and as such, subject to the law of changes.\*

## II.—HISTORICAL ACCOUNT.

As for the HISTORICAL aspect, which next claims attention, very little can be ascertained regarding the history of this MS.

That it was originally compiled for the use of an abbess or head of a nunnery is clear from the concluding sentences of the prayer on folio 20, "*Oratio de natale domini.*"

There are not many instances where gender is indicated in the prayers, and I have tabulated the following:—

\* See Chas. Thurot, *L'Hist. des doctrines grammaticales au moyen âge*, 1868, noticed in the *Revue Critique*, 1870.

- me *indignum*. fol. 19b.  
 Conserua in me *misero*. fol. 20b.  
 pro me *indigno*. fol. 21a.  
 commoda mihi *indigno*. fol. 21b.  
 \* *inconcusam* ab inimici emissionem me custodiat. fol. 23b.  
 Da mihi *miserrimo*. fol. 24, 31a.  
 ut . . . *purificatus* ac *sanctificatus* redemi merear. fol. 24.  
 somno *deditus* sensu *sopitus*, etc. fol. 24b.  
 \* concede mihi *peccatrici*. fol. 25b.  
 pro me omnium *reo* malorum, fol. 26.  
*circumdatus* sum. fol. 26.  
*implorandi*. fol. 26b.  
 mihi cunctis *involuto* sceleribus. fol. 26b.  
 solve a me *misero*. fol. 27.  
 ut non *nudus* sed *indutus* intrare merear. fol. 27.  
 ne me *indignum* dispicias. fol. 27b.  
 me *humillimum*. fol. 27b.  
 a me *misero*. fol. 29a.  
 Meque *defunctum* suscipe. fol. 29a.  
 pro me *misero*. fol. 30a.  
 ne *indignus* efficiar. fol. 30b.  
 concede mihi *indignissimo*. fol. 31a.  
 Praesta mihi, licet *indignus*. fol. 31b.  
 ut possim *securus* migrare. fol. 32a.  
 ut tibi semper sim *devotus*. fol. 32b.  
 cum sanctis *adunatus*. fol. 32b.  
 ne me derelinquas *unum* et *misericordiam famulum tuum*. fol. 34b.  
*indignum famulum tuum*. fol. 35.  
 Ego infelix quod in baptismo *pollicitus* sum. fol. 35.  
 quibus malis *circumdatus* sum. fol. 35b.  
 mihi *peccatori*. fol. 35b, 36b.  
 fac me *castum*. fol. 35b.  
*frater vel soror*. fol. 41.  
 \* *peccatrice vel peccatori*. fol. 41.

This preponderating use of the masculine is naturally to be looked for in a collection of prayers derived from various sources, and compiled for use as a Service book at a period when the services of the Church were in a very rudimentary and unformed state. The masculine form included, as it does also in the Testaments, the feminine as well, and the reader of the prayers would alter the gender if required, when using the book. But, on the other hand, the occurrence

of the two feminine forms which are shown in the foregoing list, especially the second example, *concede mihi peccatrici*, appear to me to indicate that the MS. is the work of a woman unconsciously using a feminine word, and is intended for a woman's use.

This use of the feminine adds weight to the theory that the MS. was for use by the head of a nunnery. The particular institution for which it was compiled cannot be ascertained, as there is nothing in the MS. to indicate it. Perhaps it was prepared for no particular place, but to await any demand which might arise. From the entry respecting Ealhswið's boundaries, the MS. probably was acquired by that royal lady not long after its preparation, if its palæographical peculiarities must take it so far back as the eighth century. I am, however, more inclined to date the writing in the ninth century, because although the first part is of the class generally styled eighth century, the bold large letter drops away gradually, and gives place imperceptibly to a smaller, closer, and less distinctive script. It would seem that the scribe was copying a manuscript of the eighth century, and began the task with an intention of copying what to him was an old-fashioned hand. As the task proceeded, the imitation, or perhaps unconscious similarity, became less keen, and the scribe fell into his own proper style of writing; hence the difference between that of folio 4*b* and 20, when compared together, and again between each of these and folio 30: the writing on folio 20 in fact takes a middle place between folios 4*b* and 30. The use of the early form of *a*, like *o* and *c* united, is frequent in the first folios of the codex, but it gives place to a newer form, and towards the end of the first hand is altogether lost. Thus we have:—

fol. 4*b*, *a* occurs 44 times, of which 34 are of the *oc* form.

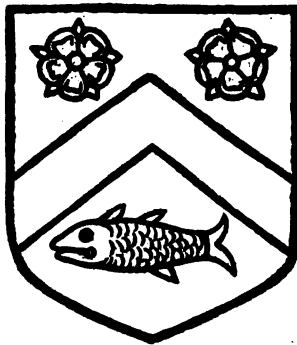
fol. 20, 34 times, 17 times of the *oc* form.

fol. 30, none of the *oc* form.



But whether the royal Ealhswið herself was at one time the possessor of the MS. or not—and it is natural to suppose that the book did belong to a personage of some importance—there can be no doubt that it has a close connection with the abbey she founded in the city of Winchester, of which some notice has already been given. For in the early part of the tenth century some one who had access to the book—not improbably the Abbess of the time—selected a suitable space left blank on folio 40*b*, to solemnly record in a book manifestly held in veneration the boundaries of the property which the queen had within the city.

Nothing more is known of the history until after the dissolution, when we find on folio 37*b* a shield of arms in trick, apparently of the seventeenth century, stamped from a coarsely cut block. This is at the foot or lower margin of the page which contains the rubric of the *LORICA* (see p. 37). The arms are here reproduced: a chevron between two roses in chief and a fish naiant in base. I have given some account of the family to which this coat of arms appertains in a subsequent part of the Introduction.



The MS. was, finally purchased by Robert Harley, first Earl of Oxford, of John Warburton, of co. Somerset, in the

year 1720. The following extract from the Diary<sup>23</sup> of Humphrey Wanley the Earl's librarian is of interest :—

"6 July, 1720. I had a letter from Mr. Warburton, pretending that a Person of Honor desire's to buy his MSS. and that he had rather sell them to my Lord, etc. Upon Deliberation hereupon, and taking this motion of his Person of Honor to be a mere Sham; and his Resolution to part with his Roman Altars, to be at Ten times their Value, if he can get it; besides, finding him to be extremely greedy, fickle, and apt to go from his Word; I thought it would be for the best not to be too forward in sending him any Answer, but to lett him send or Come again to me."

"7 July, 1720. Mr. Warburton found me out there [at the Genoa-Armes], and besought me to resume his Affair, which he would'd again putt into my Hands; and take what I would allow; but earnestly beg'd of me to get him more Money of my Lord, than what I before brought him. I look'd Cool, made no promise, but that I would write to my Lord."

"13 July, 1720. Mr. Warburton came to me at the Genoa-Armes, and then took me to another Tavern, and kept me up all the Night, thinking to Muddle me and so to gain upon me in selling his MSS., etc. But the Contrary happened, and he induced to Agree to accept of the Sum he offered at the first, without the Advancement of a single Farthing: and he promised to bring them to me, on the Fourteenth by Six a-Clock."

"14 July, 1720. Mr. Warburton wrote to me that he was so disordered by Our late Frolic (which, by the way, was all his own) that he could not bring the Things till the Fifteenth by Six a-Clock."

"15 July, 1720. This Evening Mr. Warburton came to my Lodgings and brought with him his MSS. and the two Pictures; and I paid him 100 guineas in full for them, and some Brass-pieces of Antiquitie which were carried to be shown to the Earl of Pembroke. A Sufficient List of his MSS. was taken the 21 of June last, and sent to my Lord; however, I will again describe them more briefly, that these individual books may be Hereafter the better known."

<sup>23</sup> MS. Lansdowne, 771, fol. 25<sup>b</sup>.

"16 July, 1720. My Porter actually brought the said MSS. and Pictures hither; being

13. Passio D.n. J.C. sec. Marcum, Lucam, et Johannem.  
 Oratio S. Gregorii Papæ Urbis Romæ.  
 Orationes S. Augustini in Sanctis Sollemnitatibus.  
 Oratio ad SS. Trinitatem.  
 Pro Dolo Oculorum.  
 Termini Agelluli, quem apud Wintoniam possidebat  
 Ealhswith: Anglo-Saxonice.  
 Confessionis et Absolutionis formula.  
 Codex, maximam partem, videtur exaratus ante Mille  
 annos. 4to. membr."

### III.—LITURGICAL ACCOUNT, AND DESCRIPTION OF THE ADDITIONAL ARTICLES.

WE now come to the LITURGICAL aspect of the MS. According to Mr. Warren, whose introduction to the Leofric Missal cannot be too highly commended to students of this class of MSS., Muratori,<sup>24</sup> he tells us, asserts that nothing is known, and that nothing can be known, about the character of the Roman Liturgy during the first four centuries after Christ; but as a matter of fact our uncertainty, if not our ignorance, as to its exact nature extends to a much later date. Such phrases as "the Gregorian Sacramentary," "the Gregorian Canon," etc., in common use among liturgical writers, lead the ordinary reader into the supposition that we have contemporary evidence about its character and contents. But from the inspection of two lists given by Mr. Warren<sup>25</sup> two

<sup>24</sup> p. xxxiii.

<sup>25</sup> l. c.

important points are established:—1. That we have no surviving documentary evidence as to the contents of the Gregorian Liturgy earlier than the reign of Charlemagne (the close of the eighth and beginning of the ninth century). 2. That all important extant MSS. which have been printed or collated, were written north of the Alps, and mostly within the geographical boundaries of France, if we may use that term in the extended sense which it bore in the earlier part of the ninth century.

A third and equally important point, and one which has been strangely overlooked by Mr. Warren, is that no two MSS. appear to contain exactly the same composition or arrangement of services, but all have pieces particular to themselves and found in no other codex. The Leofric Missal is evidently due, as far as the authorship of the text or adoption of some of its phraseology is concerned, to the same sources as those which contributes to the Nunnaminster Book, for, as I have shewn in footnotes, I have occasionally been able to point to similarities of diction and corresponding paragraphs and pieces. If those who compiled the Service books of the eleventh century drew material from manuscripts of the eighth or ninth centuries, it is only reasonable to admit that a conventional channel was recognised by the compiler, who took care to adopt phrases which were to him authorised by their antiquity, and which he knew, or at least was justified in assuming, had in turn been derived or adopted from, or in some legitimate and orthodox manner rested upon, productions, even older still, of those properly qualified to speak and write. Hence this venerable MS., which is here for the first time printed, plays a paramount part in the history of the Liturgy of England. Simple in the extreme as its original contents show it to be,—namely,

the accounts of the Passion of our Lord as narrated by the four Evangelists, followed by a short series of Prayers or Collects, the greater part of which follow the order of our Lord's Life and Passion, which are in their turn succeeded by a few metrical pieces,—it stands half way between the more elaborate Service book of the ninth and later centuries, and the even simpler practice of a more archaic Christian community, of whose Services we are told nothing can be known.

It is also shown by Mr. Warren that an immense number of codices were written by order of Charlemagne, and under the fostering care of Alcuin, foreign copies being introduced into France in large numbers for the purpose of transcription, especially for England, where the Roman Liturgy had been in use since the seventh century.

It is curious to observe that here, as in other cases, the idea of magic art is in some way connected with the religious idea. The additions of (1) a prayer "contra uenenum," (2) the "lorica Lodgen," (3) an invocation "pro dolore oculorum," and (4) an obscurely worded charm, show how narrow was the line which separated the belief in the divine unseen from the belief that the powers of evil were capable of being rendered innocuous by the use of specific formulæ. The science and practice of medicine among the primitive minds of the Anglo-Saxons ran strongly in the lines of magic, incantation, and charms, as may be clearly seen in Cockayne's *Leechdoms, Wortcunning, and Starcraft of Early England* (Rolls Series), 1864. In the same way the science and practice of the Christian Religion, which, as far as England is concerned, was in a very rudimentary condition in the eighth and ninth century (speaking popularly, and only of the centres and systems which were then developing), was to the lay and inex-

perienced mind inseparable from that which it had followed upon and supplemented. Diseases and maladies, whether congenital, hereditary, or accidental, were as firmly believed by the native of England as by the Jew of Palestine in the Mosaic period to be the work of evil powers, and, as such, to be removeable if the proper course was taken to remove them. To this current of opinion we owe the introduction of the later articles into this MS. and into others of the same class.

Mr. Warren finds the same objectionable element in the Leofric Missal, wherein occur many and lengthy exorcisms, which have now been wisely removed in part from the Roman, and entirely from Anglican Offices. They include, he writes, statements about the possession of inanimate things as well as animate beings by the devil, lengthy enumeration of the various parts of the body and of the different diseases to which they are subject, prayers for delivery from the attacks of monsters and from the powers of necromancy. Apart from these, we have in that Exeter codex, as also in this of Winchester, a small collection of ancient prayers, possessing almost an epigrammatic beauty of construction, and appropriate for the use of pious Christians on many occasions.

THE GOSPELS.—The narratives of the Passion of our Lord have been collated by me with the Vulgate Edition, and also with Tischendorf's Edition of the Amiatine Codex. It is worthy of note that this MS. has many readings in accordance with the Amiatine and opposed to the Vulgate, as will be noticed by an examination of the footnotes to the text. An especial feature, which is common both to this MS. and the Amiatine Codex, is the method of division of sentences into short limbs, each introduced by

a capital letter. The Vulgate Edition does not follow this practice.

The selected passages from the Gospels are followed by a PRAYER entitled "Prayer of Saint Gregory, the Pope of the City of Rome," and another entitled "Prayer of Saint Augustine on holy solemnities." After these follow a Prayer or Collect, "Concerning the condition of Angels," and another entitled "Praise of God Almighty."

Then follows A SERIES of forty-three Prayers or Collects, arranged for the most part in the order of the life of our Lord. They are short and apposite, several of them indicating considerable thought in their compilation. They refer to, and deduce lessons from, the various events in the Lord's life, and are thus described :—

1. Prayer concerning the Lord's birth.
2. Concerning the Lord's birth.
3. On the Lord's birth.
4. Concerning [His] food.
5. Concerning the circumcision.
6. Concerning the Epiphany.
7. Concerning Baptism.
8. Concerning the forty days' fast.
9. Concerning the Lord's progress.
10. Concerning the water turned into wine.
11. Concerning the congregation of the Apostles.
12. Concerning the five loaves.
13. Prayer to the Lord's tears.
14. Prayer upon the Lord's Supper.
15. Again a prayer on the Lord's Supper.
16. Concerning the bending of the knees.
17. Concerning the kiss of Judas.
18. Concerning the ear cut off.
19. Concerning the judgment of the Governor.
20. Concerning the divers sufferings of the Lord.
21. Concerning the Lord's crown of thorns.
22. Concerning the derision of the Lord.

23. Concerning the Lord's cross.
24. Concerning the vestment of the same.
25. Prayer concerning His neck.
26. Concerning His arms and hands.
27. Concerning the seven gifts of the Holy Spirit.
28. Again concerning the suffering of the Cross.
29. Concerning the darkness.
30. Concerning the thief.
31. Concerning the vinegar and gall.
32. He gave up the ghost.
33. Concerning His closed eyes.
34. Concerning the nostrils.
35. Concerning the ears.
36. Concerning the Lord's side.
37. Concerning the sepulchre.
38. [He descended] into hell.
39. Concerning the Lord's resurrection.
40. Again concerning the resurrection.
41. Concerning the penitence of Peter.
42. Concerning the Lord's Ascension.
43. Concerning Pentecost.

This long series of Collects is followed by another, "Concerning the future judgment," which probably belongs to it and aptly terminates the liturgical aspect of the arrangement. From the absence of rubrics beyond the descriptive title, it is impossible to say on what days and under what circumstances these prayers or collects were to be employed. It is, however, reasonable to suppose that they were for special and private use at the Church seasons to which they so clearly refer. And the occurrence of singular and the avoidance of plural forms, when the person praying is indicated, helps this view. It is difficult to say how this collection terminated, for the article, "*De iudicio futuro*," ends abruptly at the bottom of fol. 32*b*, and the next leaf is lost.

At folio 38 a fresh COLLECTION of pieces begins. Here



there does not appear to have been any very particular system of arrangement. The first article (of which, unfortunately, the title has perished with the missing leaf between 32 and 33), I have ventured to call a "Sacramental Hymn," although it is included among the "General Prayers" in the description of the MS. for the Museum Catalogue. The metre is evidently based upon sound rather than quantity of the syllables, and several of the lines are faulty, but the general idea is to produce a line of four feet of two syllables each, irrespective of elision or quantity. For example:—

"Dignare ergo petimus  
Sancti hujus mysterii  
Participes nos fieri  
Ad laudem sui nomipis," etc.

This peculiar style of versification is very common in Latin and French MSS. of the early and middle ages.

This is followed by another poem or hymn entitled "Oratio" or Prayer, but really a hymn of invocation to the Father, written, not without faulty lines and imperfect feet, in the same metre of four feet of two syllables each:—

"Peccata nobis ablue  
Miserere nobis Deus  
Per Trinitatem rogamus  
Adesto nostris precibus," etc.

I have divided the poem into five stanzas of four lines each, but of course this division is purely conjectural, for no indication of such a division is given in the MS.

To this succeeds another piece, entitled "A Holy Prayer." It is written in prose, and begins with an ejaculatory passage founded upon the words of our Lord on the Cross. It is much to be regretted that only one line of the text of this piece is preserved, the remainder being lost,

together with the leaf which contained it, which should stand between folio 33 and folio 34.

Folio 34 begins in the middle of a Prayer of Confession. The title and commencement is lost, with the previous leaf. Then come two general prayers; a prayer to St. Michael the Archangel; a prayer to St. Mary the Virgin; a prayer to St. John the Baptist; and a prayer of which the descriptive part of the title is lost. Then follows a prayer for general pardon; two short prayers; and a very interesting prayer against poison, added in another handwriting, but of contemporary antiquity. The especially poisonous creatures whose virus is pointed out specifically are: the *draco*, or dragon; *uipera*, or viper, probably generic of all serpents: "that *rubeta* which is called *rana*"; "that bush-toad who is called frog";<sup>26</sup> the *scorpius*, or scorpion; the *regulus*, a cockatrice or basilisk;<sup>27</sup> and the *spalagius*, or venomous fly.<sup>28</sup>

The next article, "the LORICA OF LODGEN, which he composed in the year of danger, and others say that great is its virtue if it be chanted thrice a day," is of the highest interest. This copy is the oldest known. Next in order of date (if not coeval), is the eighth century Latin copy, with interlinear Anglo-Saxon Gloss, in the Public Library of Cambridge University, ll. 1, 10, fol. 43. The third is the Darmstadt MS., No. 2106, of the end of the eighth century, from which Mone prints in his *Lateinische Hymnen des Mittelalters*, Freiburg, 1853, vol. i, p. 367. The fourth is

<sup>26</sup> cf. *Rubeta*, tadie; *rana*, frogga, Anglo-Saxon vocabulary ed. Wülcker, vol i, col. 320, lines 23, 24; *rubeta*, tadde, semi-Saxon vocab., *ibid.*, i, 544, 7 (*tadie* and *tadde* are still with us as *toad* and *tadpole*). In Archbishop Ælfric's vocab., *ibid.*, i, 121, 122, *rana*, frogga, and *bufo*, tadige, are placed in the catalogue "de nominibus insectorum," and Wülcker draws attention to this curious fact in a note.

<sup>27</sup> cf. *Regulus*, slawerm (i.e., slow-worm, slough-worm), *ibid.*, i, 80, 22 (Kentish glosses of the ninth century).

<sup>28</sup> The *spalagius*, slawyrn, is another of Abp. Ælfric's "insects," *ibid.*, i, 122, 17. The same explanatory word is given to *stellio*, *ibid.*, i, 122, 15.

that contained in the Harley MS. 585, fol. 152-157, also Latin, with an interlinear Anglo-Saxon Gloss. The Rev. O. Cockayne has printed this Harley Gloss in his *Leechdoms, Wortcunning, and Starcraft of Early England* (Rolls Series), vol. 1, p. lxxiii, and Daniel in his *Thesaurus Hymnologicus*, Lips., 1855, vol. iv, pp. 111-364. But Cockayne rightly stamps the interpretations of Mone and Daniel as "conjectural and wholly mistaken." He prints the Latin copy with the interlinear gloss in vol. 1, p. lxviii, with elucidatory notes of great value.

Mr. W. Stokes has published in his *Irish Glosses: a Mediæval Tract, etc.*, Dublin, 1860, p. 133 *et seqq.*, a Latin copy of the fourteenth century, with interlinear Irish Glosses, in the Library of the Royal Irish Academy, and has given some interpretations of much importance.

In the Appendix C I have gathered up all the most interesting points that can be deduced from these writers, and I have collated all the three early copies of the poem. The Latin text of the Irish MS. is not critically valuable. I have given in Appendix C a collection of notes on the difficult and obscure words with which this article abounds.

Of Gillas or Gildas, who, according to the Irish MS., made this "loricam ad demones expellendos," nothing certain is known, but Mr. Stokes says we may perhaps presume that he was the celebrated Welshman, St. Gildas Badonicus, whose death is recorded at A.D. 569 in the Annals of Ulster. He was the son of Iltut; and the Cambrian character of the poem is adduced by Mr. Stokes in favour of this view. If the "perilous year" be that of the "yellow plague," we may, he states, attribute the composition of the hymn to the year 547, when the author was thirty-one years old. The connection of Lodgen with it is shown in the explanatory sentences prefixed to the Irish MS.—"LAIDCEND mac

Búith Bannaig venit ab eo [*i.e.*, Gillas] in insulam Hiberniam : transtulit et portavit superaltare sancti Patricii episcopi sanos nos facere, Amen."

The composition takes its motive from Rom. xiii, 12 ; 2 Cor. x, 4 ; Ephes. vi, 11 ; 1 Thessal. v, 8. The practice of specially pointing out parts of the body is found elsewhere in the MSS. described in this book, and I have drawn attention to the possibility that there was a vein of thought of a magical tendency running through the endeavour to specify each part so carefully.

This practice of praying for protection for the several parts of the body, is nowhere, perhaps, so well illustrated as in a MS. in the British Museum (Harley 7653), written apparently by an Irish scribe in the eight or ninth century. This MS., which is only a fragment of seven leaves,<sup>29</sup> containing a Litany and Prayers, has the following Prayer on fol. 26:—

Mecum esto sabaoth mane cum surrexero intende ad me et gubernam omnes actos meos et uerba mea et cogitationes meas , Custodi pedes meos ne circumeant domus otiosi sed stant in oratione Dei , Custodi manus meas ne porrigantur sepe ad capi-enda munera , Sed potius eleuantur in precibus domini mundę et purę ut possim dicere , Eleuatio manum mearum sacrifici'ci'um uespertinum.

Custodi os meum ne loquar uana ne fabuler secularia ne detrahem proximo meo.

Custodi os meum ne inuitet alios ad uanum eloquium sed semper prumptus ad laudem Dei tardus ad iracundiam , Custodi aures meas ne audiam detractationem nec mendacium nec uerbum otiosum , Sed aperientur cotidie ad audiendum uerbum domini ut totam diem transeam in tua uoluntate , Dona mihi domine timorem tuum cordis compunctionem mentis humilitatem conscientiam puram ut celum aspiciam terram dispiciam peccata odiam iustitiam diligam , Aufer a me domine sollicitudinem seculari ,

<sup>29</sup> Fully described in the Appendix to this volume.

Gulæ appetitum concupiscentiam fornicationis , Custodi oculos meos ne uideant aliquem ad concupiscendam per aliquid illicitum , Nec desiderem rem proximi , nec dilicias sæculi , Ut dicam cum propheta oculi mei semper ad dominum , Et iterum ad te leuau i oculos meos qui habitas in cælo , . . . . .

[The rest is wanting.]

Another form of this Morning Prayer is contained in MS. Reg. 2 A xx, fol. 22,<sup>30</sup> the text of which is as follows :—

“Mane cum surrexero intende ad me domine et gubernam omnes actus meos et uerba mea et cogitationes meos ut tota die in tua voluntate transeam.

“Dona mihi domine timorem tuum cordis conpunctionem mentis humilitatem conscientiam puram ut terram despiciam cælum aspiciam peccata odiam iustitiam diligam.

“Aufer a me sollicitudinem terrenam gulæ appetitum concupiscentiam fornicationis amorem pecunie . Pestem iracundie tristitiam sæculi accidiam uanam lætitiā terrenam.

“Planta in me uirtutem abstinentium continentiam carnis castitatem humilitatem caritatem non fictam.

“Custodi os meum ne loquar uana ne fabuler saecularia ne detraham abstinentibus<sup>31</sup> ne maledicam maledictionem presentibus.

“Sed e contrario benedicam domino et semper laus eius in ore meo . Custodi oculos meos ne uideant gloriam sæculi concupiscendas eas et ne desiderem rem proximi.

“Ut dicam spiritu Daud, Oculi mei semper ad dominum et iterum ad te leuau i oculos meos qui habitas in cælo . Custodi aures meas ne audiam detractationem nec mendacium nec uerbum otiosum , Sed aperiantur cotidie ad audiendum uerbum Dei.

“Custodi pedes meos ne circum eant domus otiosas sed sint in oratione Dei . Custodi manus meas ne porrigantur sæpe ad capienda munera . Sed potius eleuentur in precibus domini mundæ et puræ quo possim dicere cum propheta eleuatio manum mearum sacrificium uespertinum.”

After the rubric of the LURICA, at the bottom margin of fol. 37*b*, is a shield of arms<sup>32</sup> stamped, from a block, in

<sup>30</sup> This MS. also is fully described in the Appendix.

<sup>31</sup> ? absentibus.

<sup>32</sup> See p. 18.

black ink. The bearings are—a chevron between two roses in chief and a fish naiant in base. The lower part of the shield has been cut off by the plough of the binder. Papworth, in his *Ordinary of British Armorial*s, assigns the coat of arms: *argent*, a chevron *gules*, between in chief two roses, *of the last*, and in base a fish naiant, *azure*, to Roscarek of Ireland, Roscarreck of Roscarreck in Cornwall, and other families of almost identically spelt names, Roscarick, Roscarrick, and Roscarrock of Cornwall. The coat of arms undoubtedly indicates the owner of the volume to have been at the time of its impression—the sixteenth or early seventeenth century—a member of the family of Roscareck or Roscarreck, but I am unable to ascertain anything further than this. The family of Roscarrock of Cornwall was of some note in the middle age history of England. The pedigrees are given in Mr. J. Maclean's *History of Trigg Minor*, vol. i, pp. 546, 556 *et seqq.*; Polwhele's *History of Cornwall*, vol. ii, p. 42; and the *Harleian Society*, vol. ix, p. 189. Polwhele describes the arms as *argent*, a chevron between two roses, *gules*, and a 'sea tench, nayant,' *proper*. From Maclean I gather that, John Roscarrock was commissioner of subsidies in 1523, and died 26th October, 1537; his son and heir, Richard, was sheriff of Cornwall, 1550 to 1562, and died 26th October, 1575; Thomas Roscarrock of Pentire, son of this Richard, was sheriff of Cornwall in 1586, and died 3rd February, 1587. To one of these three the arms which have been stamped on the MS. before us must be attributed.

After the LURICA follows a short prayer, or perhaps a poem, forming a kind of charm against pain in the eyes. To it is added a kind of rough division of the body and mind among our Lord and certain biblical personages, "The head: of Christ. The eyes: of Isaiah," etc.

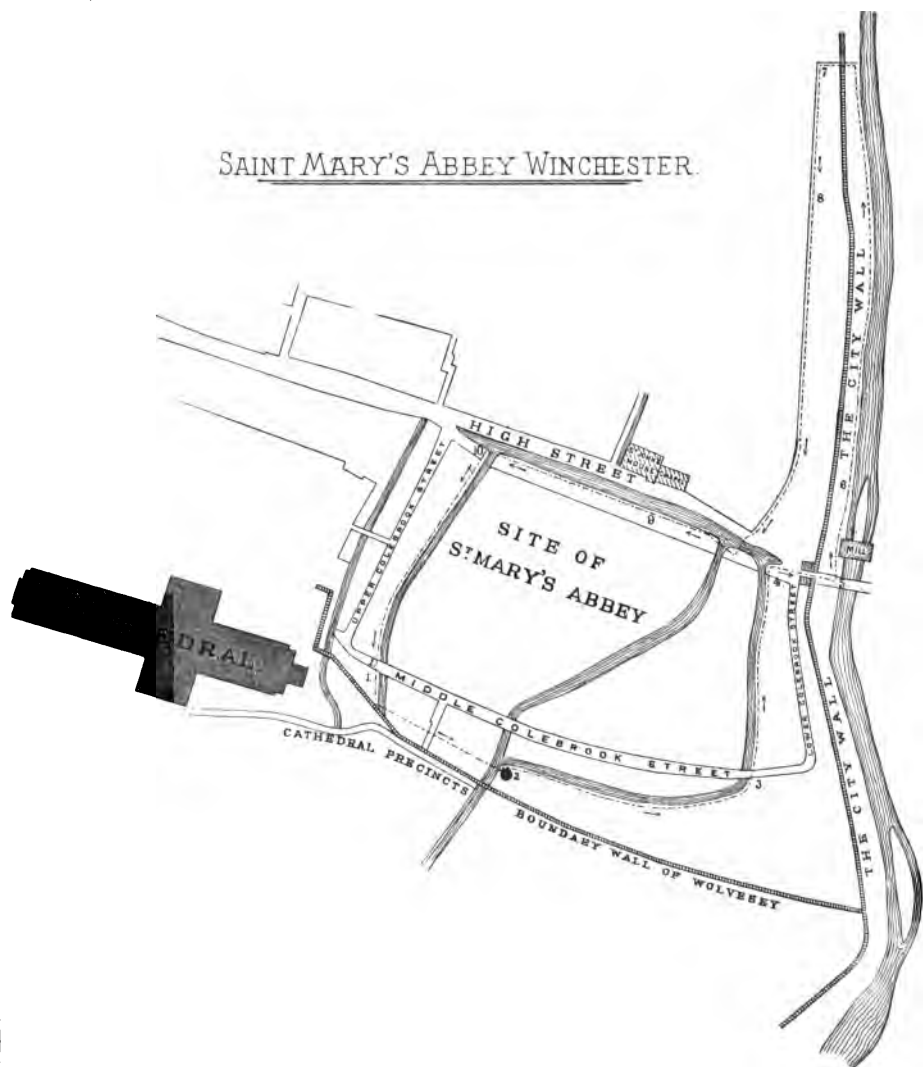
On the lower part of the same leaf, in a small hand of the ninth or tenth century, an entry has been made which shows that at one time the MS. was in possession of the Nunnery or Abbey of St. Mary, Winchester. The boundaries of the property in Winchester of Queen Ealhswið, the foundress and benefactress of the abbey, are the boundaries of the possessions of the abbey itself in those days when the entry was made. The text may be thus rendered into English :—

“The hedge-boundaries which Ealhswið has at Winchester lie up off the ford on the westernmost mill-weir westward ; thence east to the old willow ; and thence up along the eastern mill-weir ; then north to the Cheap Street ;<sup>33</sup> then thereupon east along the Cheap Street to king's burg hedge on the old mill-weir, then thereupon along the old mill-weir until it reaches to the ivied ash ; then thereupon south over the two-fold fords to the mid-street ; then thereupon again west along the street and over the ford ; then it reacheth again to the westernmost mill-weir.”

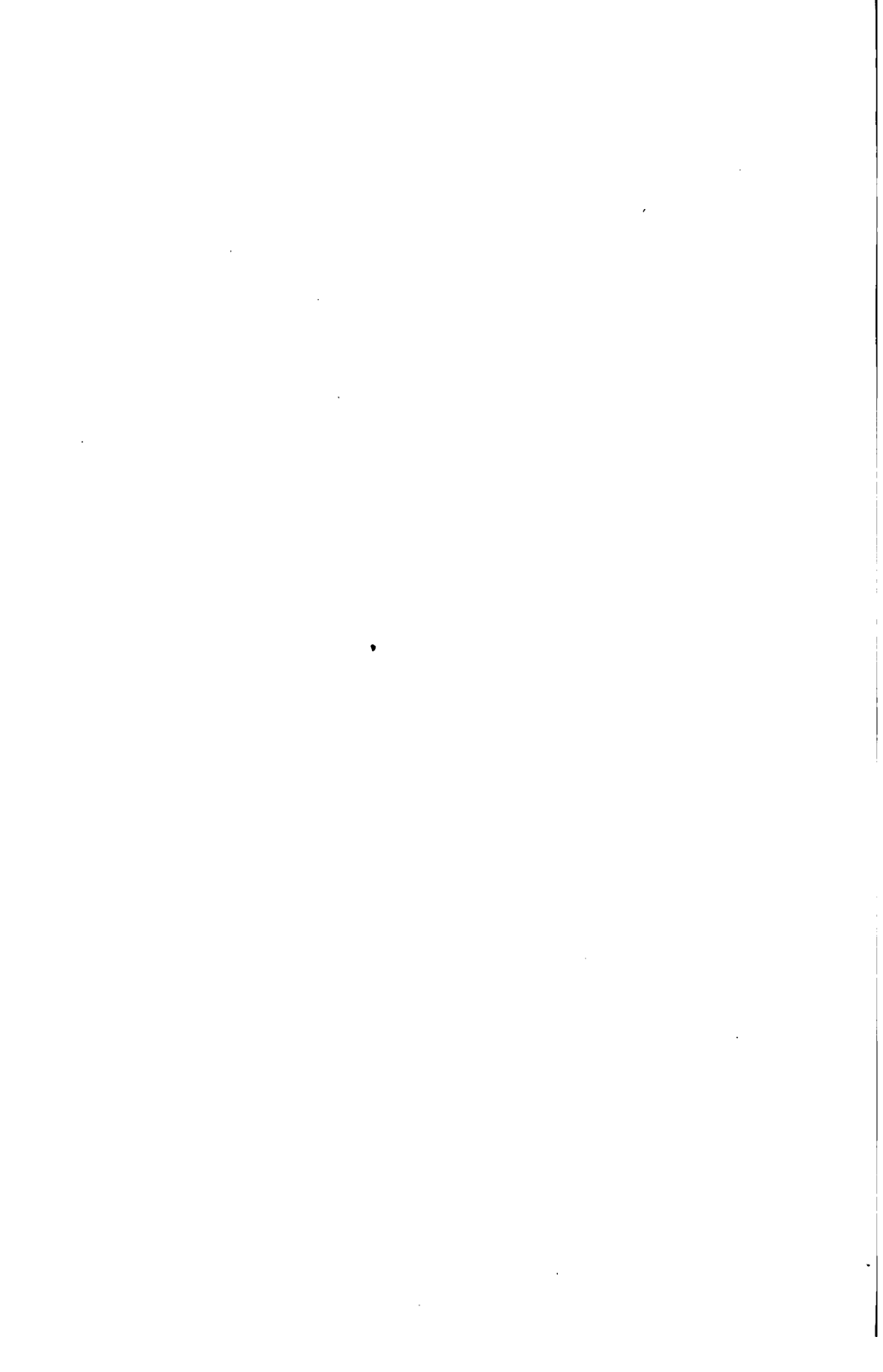
Winchester, unlike other cities, has undergone comparatively few changes in its topography since the eighth century, and there remain sufficient proofs in the nomenclature of the places to enable us to identify fairly well most of the spots indicated within the foregoing perambulation. “Cheap Street” is High Street, “king's burg hedge” appears to have been an earthwork (before the eastern city-wall was built) thrown up for the defence of the “St. Swithun's Bridge,” and of the mills just above it. The “two-fold or double fords” seem to have been those crossing the “Brooks,” which made the lower part of High Street almost a water-course. The water was deeper and wider than it now is. That the land so enclosed within the foregoing bounds contained the site of St. Mary's Abbey must be apparent

<sup>33</sup> High Street, Winchester. This street is styled Cyp Street in the Winton Domesday, under Henry I.

SAINT MARY'S ABBEY WINCHESTER.







to anyone who looks at the ordnance survey map of Winchester, xli, 13, 14, 15, 19, and 20, on the scale of 10.56 feet to a mile.

The fly leaf at the end of the volume contains three articles which are written in a somewhat later hand. The first is a form of general confession, over the word *frater* is written in a smaller hand the alternative "*uel soror*," but at the close of the formula the feminine form *peccatrice* is used, and the alternative "*vel peccatori*" has been added afterwards.

The second article is a form of general absolution. It has been rendered very indistinct in places by rubbing which peeled off some of the letters.

The third, the last entry in the book, is a collect or prayer. In the Leofric Missal this forms part of the service for Ordination of a Bishop. Mr. Warren has pointed out that it is found also in the Pontifical of Egbert, published by the Surtees Society.

The spelling of the manuscript has been retained throughout. As is frequently the case with MSS. of this early age, there are many departures from classical forms, not only of orthography but of syntax ; we find for example wrong cases after prepositions, and wrong moods after conjunctions, sometimes employed. The punctuation, which is peculiar to the age, but not unique to this codex only, has also been retained. It consists of the middle comma, not quite on a line with the writing, but above it ; and of the point and comma (.,) which is frequently employed at the end of a paragraph.

Capital letters have been repeated where they occur in the MS., and they have been used against the practice of the MS. only in the case of proper names. The very beautiful ornamental letters which occasionally occur, have

been reproduced on wood from photographs taken from the MS.

Prepositions, conjunctions, and other short words, which are frequently written in the MS., after the fashion of the day, close to, or joined with the following word, have been separated in print, and words improperly divided, whether compound or not, have been reunited. The diphthongs *ae*, *œ*, are printed either as separate letters or in combination according to the MS. passages in which they occur. The imperfections of the MS. and shortcomings of the scribe have been carefully retained ; and words or parts of words wanting or illegible have been placed between square brackets.

The proof sheets have been compared not only with the Editor's copy, but also with the original MS.

In the footnotes, the letter W. refers to Mr. Warren's *Leofric Missal*.

ORDO RERUM  
QUÆ IN HOC LIBRO CONTINENTUR.

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D	Pro dolore oculorum	...	...	...	...	fol. 40 <sup>b</sup> .
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[PASSIO DOMINI NOSTRI IHESV CHRISTI  
SECUNDVM MARCV.]

MS. Harl.  
2965,

fol. 1a.]

Tu es Christus filius Dei benedicti, Ihesus autem dixit  
illi ego sum, Et uidebitis filium hominis a dextris  
sedentem uirtutis et uenientem cum nubibus caeli, Sum-  
mus autem sacerdos scindens uestimenta sua ait, Quid  
adhuc desideramus testes audistis blasphemiam quid 5  
uobis uidetur, Qui omnes condemnauerunt eum esse reum  
mortis, Et coeperunt quidam conspuere eum et uelare  
faciem eius et colaphis eum cedere, Et dicere prophetiza  
et ministri alapis eum cædebant, Et cum esset Petrus in  
atrio deorsum, Uenit una ex ancillis summi sacerdotis, 10  
Et cum uidisset Petrum calefacientem se aspiciens illum  
ait et tu cum Ihesu Nazareno eras, At ille negauit dicens,  
Neque scio neque noui quid dicas, Et exiit foras ante  
atrium, Et gallus cantauit, Rursus autem cum uidisset  
illum ancilla coepit dicere circumstantibus quia hic ex 15  
illis est, At ille iterum negauit, Et post pusillum rursus  
qui adstabant dicebant Petro uere ex illis es nam et  
Galilaeus es, Ille autem coepit anathematizare et iurare  
quia nescio hominem istum quem dicitis, Et statim  
iterum gallus cantauit, Et recordatus est Petrus uerbi 20  
quod dixerat ei Ihesus prius quam gallus cantet bis ter  
me negabis, Et coepit flere, Et confestim mane consilium  
facientes summi sacerdotes cum senioribus et scribis et

[Marc.  
xiv, 61.]

fol. 1b.]

[Marc.  
xv, 1.]

1 The beginning of this version of the Passion, and the whole of that according to St. Matthew is wanting. The footnotes marked V are the readings of the Vulgate, Vesonione, 1839; those marked Am., are the readings of

Tischendorf's Amiatine codex, Lipsiae, 1850.

1 Dei, omitted, Am.

3 virtutis Dei, V., virtutis, Am.

12 Jesu, V., this spelling throughout.

21 ei added in a smaller writing.



uniuerso concilio , Uincientes Ihesum duxerunt et tradi-  
derunt Pilato , Et interrogauit eum Pilatus , Tu es rex  
Iudaeorum , At ille respondens ait illi tu dicis , Et accus-  
abant eum summi sacerdotes in multis , Pilatus autem  
rursum interrogabat eum dicens , Non respondis quicquam 5  
uide in quantis te accusant , Ihesus autem amplius nihil  
respondit , Ita ut miraretur Pilatus , Per diem autem  
fol. 24.] festum dimittere solebat illis ex uinctis quemcumque  
petissent , Erat autem qui dicebatur Barabbas qui cum  
seditiosis erat uinctus qui in seditione fecerat homicidium , 10  
Et cum ascendisset turba coepit rogare sicut semper  
faciebat illis , Pilatus autem respondit eis et dixit , Uultis  
dimittam uobis regem Iudaeorum , Sciebat enim quod  
per inuidiam tradidissent eum summi sacerdotes , Ponti-  
fices autem concitauerunt turbam ut magis Barabban di- 15  
mitteret eis , Pilatus autem iterum respondens ait illis ,  
Quid ergo uultis faciam regi Iudaeorum , At illi iterum  
clamauerunt crucifige eum , Pilatus uero dicebat eis Quid  
enim mali fecit , At illi magis clamaba'n't crucifige eum ,  
Pilatus autem uolens populo satisfacere dimisit illis 20  
Barabban , Et tradidit Ihesum flagellis caesum ut cruci-  
figeretur , Milites autem duxerunt eum in atrium praetorii ,  
Et convocant totam cohortem , Et induunt eum purpura ,  
fol. 26.] Et inponunt ei plectentes spineam coronam Et coeperunt  
salutare eum haue rex iudaeorum , Et percutiebant caput 25  
eius harundine et conspuebant eum , Et ponentes genua  
adorabant eum , Et postquam inluserunt ei , Exuerunt  
illum purpura , Et induerunt eum uestimentis suis Et  
educunt illum ut crucifigerent eum , Et angariauerunt  
pretereuntem quempiam Simonem Cyreneum uenientem 30

1 consilio, V. concilio, Am.  
5 interrogavit, V. Am.  
5 respondes quidquam, V.  
15, 21 Barabban, V.

24 inponunt, V.  
25 Ave, V.  
26 arundine, V.  
27 illuserunt, V.

de uilla patrem Alexandri et Rufi ut tolleret crucem eius,  
 Et perducunt illum in Golgotha locum quod est inter-  
 pretatum caluarie locus, Et dabant ei bibere murratum  
 uinum et non accepit, Et crucifigentes eum, Diuiserunt  
 uestimenta eius mittentes sortem super eis quis quid 5  
 tolleret, Erat autem hora tertia et crucifixerunt eum, Et  
 erat titulus causae eius inscriptus rex Iudaeorum, Et  
 cum eo crucifigunt duo's latrones unum a dextris et  
 fol. 32.] alium a sinistris eius, Et impleta est scriptura quae  
 dicit, Et cum iniquis reputatus est, Et praetereuntibus 10  
 blasphemabant eum, Mouentes capita sua et dicentes,  
 Va qui destruit templum et in tribus diebus aedificat,  
 Saluum fac te met ipsum descendens de cruce, Similiter  
 et summi sacerdotes inludentes ad alterutrum cum  
 scribis dicebant, Alios saluos fecit seipsum non potest 15  
 saluum facere, Christus rex Israhel descendat nunc de  
 cruce ut uideamus et credamus, Et qui cum eo crucifixi  
 erant conficiabantur ei, Et facta hora sexta tenebrae  
 factae sunt per totam terram usque in horam nonam, Et  
 hora nona exclamabat Ihesus uoce magna dicens, Heloi 20  
 heloi lamasabachthani quod est interpretaum Deus meus  
 Deus meus ut quid me dereliquisti, Et quidam de  
 circumstantibus audientes dicebant, Ecce Heliam uocat,  
 fol. 36.] Currrens autem unus et implens spongeam aceto circum-  
 ponensque calamo potum dabat ei dicens, Sinite 25  
 uideamus si ueniat Helias ad deponendum eum, Ihesus  
 autem emissa uoce magna expirauit, Et uelum templi  
 sci's'sum est in duo a summo usque deorsum, Uidens

3 myrrhatum, V.  
 8 duo, Am., duos, V.  
 9 adimpleta, Am.  
 10 praetereuntes, V. Am.  
 12 Vah qui destruis, V.  
 12 resedificas, V.  
 14 illudentes, V., ludentes, Am.  
 16 Israel, V.  
 18 conuiciabantur, V. Am.

20 exclamavit, V. Am.  
 20 Eloi, eloi, lamma, V.  
 22 dereliquisti me, V. Am.  
 23 Eliam, V.  
 24 currens, V. Am.  
 24 spongiam, V. Am.  
 26 Elias, V.  
 27 expiravit, Am.  
 28 a sursum, Am.

autem centurio qui ex aduerso stabat quia sic clamans  
 expirasset ait , Vere homo hic filius Dei erat , Erant  
 autem et mulieres de longe aspicientes inter quas Maria  
 Magdalene , Et Maria Iacobi minoris , Et Ioseph mater  
 et Solomae , Et cum esset in Galilaea sequebantur eum <sup>5</sup>  
 et ministrabant ei et aliae multae quae simul cum eo  
 ascenderant Hierosolymam , Et cum iam sero esset factum  
 quia erat parasceue quod est ante sabbatum , Uenit  
 Ioseph ab Arimathia nobilis decurio qui et ipse erat  
 expectans regnum Dei , Et audaciter introiit ad Pilatum <sup>10</sup>  
 fol. 4a.] Et petit corpus Ihesu , Pilatus autem miratus si iam  
 obiisset , Et accersito centurione interrogauit eum si iam  
 mortuus esset , Et cum cognouisset a centurione donauit  
 corpus Ioseph , Ioseph autem mercatus sindonem et  
 deponens eum inuoluit 'in' sindone , Et posuit eum in <sup>15</sup>  
 monumento quod erat excisum de petra , Et aduoluit  
 lapidem ad hostium monumenti . ,

EXPLICIT PASSIO DOMINI  
 NOSTRI IHESV CHRISTI SECVNDVM  
 MARCVM.

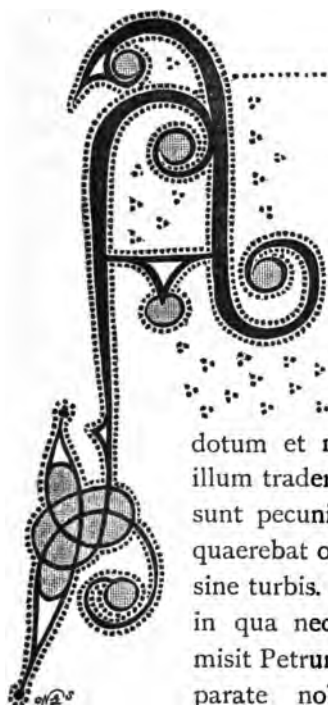
.....

PASSIO DOMINI NOSTRI IHESV  
 CHRISTI SECVNDVM LVCAM.

2 exspirasset, Am.  
 3 erasure in MS., et Maria, Am.,  
 erat Maria, V.  
 5 Salome, V., Salomae, Am.  
 7 Jerosolymam, V.  
 9 Arimathaea, V.

10 audacter introiit, V., audacter  
 introiit, Am.  
 11 mirabatur, V. Am. (and so ori-  
 ginally in the MS., but altered).  
 12 obiisset, V.  
 15 inuoluit sindone, V. Am.  
 17 ostium, V. Am.

fol. 4b.]



PPROPINQUABAT au- [Luc.  
xxii, 1.]  
tem dies festus azymorum  
qui dicitur pascha, Et quae-  
rebant principes sacerdo-  
tum et scribae quomodo 5  
eum interficerent timebant  
uero plebem , Intrauit  
autem Satanas in Iudam  
qui uocatur Scarioth unum  
de xii , Et abiit et locutus 10  
est cum principibus sacer-

dotum et magistratibus quemadmodum  
illum traderet eis , Et gauisi sunt et pacti  
sunt pecuniam illi dare , et spopondit et  
quaerebat oportunitatem ut traderet eum 15  
sine turbis. Uenit autem dies azymorum  
in qua necesse erat occidi pascha , Et  
misit Petrum et Iohannem dicens , Euntes  
parate nobis pascha ut manduce-

mus , At illi dixerunt , Ubi uis paremus , Et dixit ad 20  
eos , Ecce introeuntibus uobis in ciuitatem , Occurrit uobis  
homo amphoram aquae portans Sequimini eum in domum  
in qua'm intrat , Et dicetis patri familias domus , Dicit  
tibi magister ubi est diuersorium ubi pascha cum disci-  
pulis meis manducem , Et ipse uobis ostendet cenaculum 25  
magnum stratum et ibi parate , Euntes autem inuenerunt  
sicut dixit illis et parauerunt pascha , Et cum facta esset  
hora discubuit , Et xii , apostoli cum eo , Et ait illis ,

5 quomodo Iesum interficerent, V.  
9 qui cognominabatur Iscariotes, V.  
10 duodecim, V. Am.  
15 opportunitatem, V.  
15 traderet illum, V. Am.  
18 Joannem, V., Johannem, Am.

21 occurret, V.  
22 homo quidam amphoram, V.  
23 qua, Am.  
23 Dicit, Am.  
25 ostendet uobis, V.  
28 duodecim, V. Am.

fol. 5a.]

Desiderio desiderauī hoc pascha manducare uobiscum  
antequam patiar, Dico enim uobis quia ex hoc non  
manducabo illud donec impleatur in regno Dei, Et  
accepto calice gratias egit et dixit, Accipite et diuidite  
inter uos, Dico enim uobis quod non bibam de genera- 5  
fol. 5b.] tione uitis donec regnum Dei ueniat. Et accepto pane  
gratias egit et fregit et dedit eis dicens, Hoc est corpus  
meum quod pro uobis datur hoc facite in meam com-  
memorationem, Similiter et calicem postquam cenauit  
dicens, Hic est calix nouū testamentum in sanguine 10  
meo quod pro uobis funditur, Uerum tamen ecce manus  
tradentis me mecum est in mensa Et quidem filius homi-  
nis secundum quod diuinitum est uadit, Uerumtamen  
uae illi homini per quem tradetur, Et ipsi coeperunt  
quaerere inter se quis esset ex eis qui hoc facturus esset, 15  
Facta est autem contentio inter eos quis eorum uideretur  
esse maior, Dixit autem eis reges gentium dominantur  
eorum Et quia potestatem habent super eos benefici  
uocantur, Uos autem non sic sed qui maior est in uobis  
fiat sicut iunior Et qui præcessor est sicut ministrator, 20  
fol. 6a.] Nam quis maior est qui recumbit an qui ministrat nonne  
qui recumbit, Ego autem in medio uestrum sum sicut  
qui ministrat, Uos autem estis qui permansistis mecum  
in temptationibus meis, Et ego dispono uobis sicut dis-  
posuit mihi pater meus regnum ut edatis et bibatis super 25  
mensam meam in regno meo, Et sedeat super thronos  
iudicantes xii, tribus Israel, Ait autem dominus Simon  
Simon ecce Satanas expe'tiuit uos ut cribraret sicut  
tritricum, Ego autem rogaui pro te ut non de'ficiat fides

10 *noui testamenti*, at first in MS.,  
but altered.

11 *qui*, at first, but altered.

11 fundetur, V. Am.

13 definitum, V. Am.

16 autem et contentio, V. Am.

20 minor, V.

24 temptationibus, V.

26 regno meo, V., regno, Am.

27 duodecim, V. Am.

27 Israel, Am.

tua , Et tu aliquando conuersus confirma fratres tuos ,  
 Qui dixit ei domine tecum paratus sum et in carcerem et  
 in mortem ire , At ille dixit dico tibi Petre non cantauit  
 hodie gallus donec tēr abneges nosse me , Et dixit eis  
 quandomisi uos sine sacculo et pera et calciamentis num- 5  
 quid aliquid defuit uobis , At illi dixerunt nihil , Dixit  
 fol. 6a.] ergo eis sed nunc qui habet sacculum tollat similiter et  
 peram , Et qui non habet uendat tunicam suam et emat  
 gladium , Dico autem uobis quoniam adhuc hoc quod  
 scriptum est oportet impleri in me , Et quod cum iniustis 10  
 deputatus est , Etenim ea quae sunt de me finem habent ,  
 At illi dixerunt , Domine ecce gladii duo hic , At ille  
 dixit sat est , Et egressus ibat secundum consuetudinem  
 in montem oliuarum secuti sunt autem illum et discipuli ,  
 Et cum peruenisset ad locum dixit illis , Orate ne intretis 15  
 in temtationem , Et ipse auulsus est ab eis quantum  
 iactus est lapidis , Et positis genibus orabat dicens , Pater  
 si uis transfer calicem istum a me , Uerum tamen non  
 mea uoluntas sed tua fiat , Apparuit autem illi angelus  
 de caelo confortans eum , et factus est in agonia , et pro- 20  
 fol. 7a.] lixius orabat , Et factus est sudor eius sicut guttae san-  
 guinis decurrentis in terram , Et cum surrexisset ab  
 oratione et uenisset ad discipulos suos inuenit illos dor-  
 mientes prae tristitia , Et ait illis quid dormitis , Surgite  
 orate ne intretis in temtationem , Adhuc eo loquente , 25  
 Ecce turba et qui uocabatur Iudas unus de xii , Antece-  
 debat eos , Et appropinquauit Ihesu ut oscularetur eum ,

3 At, over erasure, MS., At, V., Et.  
 Am.

3 cantabit, V. Am.

5 calcementis, V.

8 an erased letter after *p* in *peram*,  
 MS.

10 Et cum iniquis, V.

13 *eis*, after *dixit*, erased in MS.;  
 dixit eis, V. Am.

13 satis, V.

14 a short word erased after disci-  
 puli, MS.

16 tentationem, V.

19 erasure of a long word before  
*uoluntas*, MS.

20 Et after agonia, omitted, V.

23 inuenit eos, V. Am.

25 tentationem, V.

26 duodecim, V. Am.

27 Iesu, V. Am.

Ihesus autem dixit ei Iuda osculo filium hominis tradis ,  
 Uidentes autem hii qui circa ipsum erant quod futurum  
 erat dixerunt ei, Domine si percutimus in gladio et per-  
 cussit unus ex illis seruum principis sacerdotum et ampu-  
 tauit auriculam eius dextram , Respondens autem Ihesus 5  
 ait sinite usque huc , Et cum tetigisset arriculam eius  
 sanauit eum , Dixit autem Ihesus ad eos qui uenerant ad  
 se principes sacerdotum et magistratus templi et seniores ,  
 fol. 7b.] quasi ad latronem existis cum gladiis et fustibus cum  
 cotidie uobiscum fuerim in templo non extendistis manus 10  
 in me , Sed haec est hora uestra et potestas tenebrarum ,  
 Comprehendentes autem eum duxerunt ad domum prin-  
 cipis sacerdotum , Petrus uero sequebatur a longe , Ac-  
 censo autem igni in medio atrio , Et circumsedentibus  
 illis Erat Petrus in medio eorum , Quem cum uidisset 15  
 ancilla quaedam sedentem ad lumen , Et cum fuisset  
 intuita dixit , Et hic cum illo erat , At ille negauit eum  
 dicens mulier non noui eum , Et post pusillum alius  
 uidens eum dixit , Et tu de illis es , Petrus uero ait o  
 homo non sum , Et interfallo facto quasi horae unius , 20  
 Alius quidem affirmabat dicens , Uere et hic cum illo  
 erat , Nam et Galilaeus es , Et ait Petrus 'o' homo nescio  
 quid dicis , Et continuo adhuc eo loquente gallus can-  
 tauit , Et conversus dominus respexit Petrum , Et recor-  
 datus est Petrus uerbi domini sicut dixit , quia priusquam 25  
 gallus cantet ter me negabis , et egressus foras Petrus  
 fleuit amare , Et uiri qui tenebant illum inludebant ei

1 illi, V.  
 1, 5, 7 Ihesus, V. Am.  
 2 hi, V. Am.  
 5 dexteram, V.  
 6 auriculam, V. Am.  
 10 quotidie, V.  
 14 igne, V.  
 14 atrii, V.  
 16 eum, V. Am.  
 18 illum, V. Am.  
 20 intervallo, V. Am.

21 quidam, V. Am.  
 22 o added in later hand, MS.;  
 omitted, V. Am.  
 22 est, V.; Am. after *es* an *era*  
*sure*, MS.  
 23 illo loquente cantavit gallus,  
 V. Am.  
 25 dixerat, V.  
 27 eum, Am.  
 27 illudebant, V.

caedentes , Et uelauerunt eum , Et percutiebant faciem  
eius , Et interrogabant eum dicentes , Prophetiza quis est  
qui te percussit , Et alia multa blasphemantes dicebant  
in eum , Et ut factus est dies convenerunt seniores plebis  
et principes sacerdotum et scribæ , Et duxerunt illum in 5  
concilium suum dicentes Si tu es Christus dic nobis , Et  
ait illis , Si uobis dixero non creditis mihi , Si autem et  
interrogauero non respondebitis mihi neque dimittetis , Ex  
hoc autem erit filius hominis sedens a dextris uirtutis  
Dei , Dixerunt autem omnes tu ergo es filius Dei , Qui 10  
ait uos dicitis quia ego sum , At illi dixerunt quid adhuc  
desideramus testimonium ipsi audiuius de ore eius.

fol. 88.] Et surgens omnis multitudo eorum duxerunt illum [cap. xxiii.]

ad Pilatum , Coeperunt autem accusare illum dicentes ,  
Hunc inuenimus subvertentem gentem nostram et prohi- 15  
bentem tributa dare Caesari , Et dicentem se Christum  
regem esse , Pilatus autem interrogabat eum dicens , Tu  
es rex Iudaeorum , At ille respondens ait tu dicis , Ait  
autem Pilatus ad principes sacerdotum et turbas , Nihil  
inuenio causae in hoc homine , At illi inualescebant 20  
dicentes , Commouet populum docens per uniuersam  
Iudaeam et incipiens a Galilea usque huc , Pilatus autem  
audiens Galileam interrogauit si homo Galileus esset ,  
Et ut cognouit quod de Herodis potestate esset remisit  
eum ad Herodem , Qui et ipse Hierusolymis erat illis 25  
diebus , Herodes autem uiso Ihesu gaudisus est valde ,  
erat enim cupiens ex multo tempore videre illum eo  
quod audiret multa de illo , Et sperabat signum aliquod

7 credetis, V.

8 interrogauero, V., Am.

12 The mark for *enim*, erased after.

*ipsi*, MS., *ipsi enim*, V. Am.

14 illum accusare, V. Am.

22 Galilæa, V., Galilæa, Am.

23 Galilæam, V., Galilæam, Am.

23 Galilæus, V., Galilæus, Am.

25 Jerosolymis, V., Hierosolymis,  
Am.

26 Jesu, V. Am.

28 audierat, V.

28 de eo, V.



videre ab eo fieri , Interrogabat autem illum multis sermonibus , At ipse nihil illi respondebat , Stabant etiam principes sacerdotum et scribae constanter accusantes eum , Spreuit autem illum Herodes cum exercitu suo et inludit indutum veste alba , Et remisit ad Pilatum , Et 5 facti sunt amici Herodes et Pilatus in ipsa die , Nam ante ea inimici erant ad invicem , Pilatus autem convocatis principibus sacerdotum et magistratibus et plebe , Dixit ad illos , Obtulistis mihi hunc hominem quasi auertentem populum , Et ecce ego coram vobis interrogans nullam 10 causam inueni in homine isto ex his in quibus eum accusatis , Sed neque Herodes nam remisit uos ad illum , et ecce nihil dignum morte actum est ei , Emendatum ergo fol. 96.] illum dimittam , Necesse autem habebat dimittere eis per diem festum unum , Exclamauit autem simul uniuersa 15 turba dicens , Tolle hunc et dimitte nobis Barabbam qui erat propter seditionem quandam factam in ciuitate et homicidium missus in carcerem , Iterum autem Pilatus locutus est ad illos uolens dimittere Ihesum , At illi subclamabant dicentes , Crucifige crucifige eum , Ille 20 autem tertio dixit ad illos , Quid enim mali fecit iste , Nullam causam mortis inuenio in eo , Corripiam ergo illum et dimittam , At illi instabant uocibus 'magnis postulantes ut crucifigeretur , Et inualescebant uoces eorum , Et Pilatus adjudicauit fieri peti'ti' onem eorum , 25 Dimisit autem illis eum qui propter homicidium et seditionem missus fuerat in carcerem quem petebant , Ihesum uero tradidit uoluntati eorum , et cum ducerent eum apprehenderunt Simonem, quendam Cyrenensem

5 illudit, V.  
 7 antea, V. Am.  
 7 inimici, V. Am.  
 9 optulistis, Am.  
 16 Barabbam, V.  
 17 Quamdam, V. quondam, Am.  
 19 ad eos, V.

19 Jesum, V. Am.  
 20 succlamabant, V. Am. (and so altered in MS.)  
 22 inueni, Am.  
 22 eo, altered from eum, MS.  
 28 Jesum, V. Am.  
 29 Cyrenensem, V. Am.

fol. 10a.] venientem de villa , Et imposuerunt illi crucem portare  
post Ihesum , Sequebatur autem illum multa turba populi  
et mulierum quae plangebant et lamentabantur eum ,  
Conuersus autem ad illas Ihesus dixit , Filiae Hierusalem  
nolite flere super me sed super uos ipsos flete et super 5  
filios uestros , Quoniam ecce uenient dies in quibus  
dicent , Beatae steriles et uentres quae non genuerunt  
et ubera quae non lactauerunt , Tunc incipient dicere  
montibus Cadite super nos et collibus operite nos ,  
Quia si in uiride ligno haec faciunt in arido quid fiet , 10  
Ducebantur autem et alii duo nequam cum eo ut inter-  
ficerentur , Et postquam uenerunt in locum qui uocatur  
caluariae , Ibi crucifixerunt eum , Et latrones unum a  
dextris et alterum a sinistris , Ihesus autem dicebat pater  
dimitte illis non enim sciunt quid faciunt , Diuidentes 15  
uero uestimenta eius miserunt sortes , Et stabat populus  
fol. 10b.] expectans , Et deridebant illum principes cum eis dicentes ,  
Alios saluos fecit seipsum saluum faciat , Si hic est Christus  
Dei electus , Includebant autem ei milites , Et accedentes  
'et' acetum offerentes illi dicentes , Si tu es rex Iudaeorum 20  
saluum te fac , Erat autem et superscriptio 'in' scripta super  
illum litteris grecis , et latinis , et hebraeicis , Hic est rex  
Iudaeorum , Unus autem de his qui pendebant latroni-  
bus blasphemabat eum dicens , Si tu es Christus saluum  
fac te ipsum et nos , Respondens autem alter increpabat 25

1 imposuerunt, V. Am.

2 Sequebatur, with *n* erased, MS.

4 Jesus, V. Am.

4 Jerusalem, V.

5 ipsas, V. Am.

7 qui, V. Am.

9 Cadite, with *e* added overline,  
MS., Cadete, Am.

10 viridi, V. Am.

14 Jesus, V. Am.

17 *Eum*, erased after expectans, MS.,  
spectans, V. Am.

18 se, V. Am.

19 Illudebant, V.

20 et, inserted before acetum in a  
later hand, MS. Et milites  
accedentes, V. Am.

20 ei, V.

20 et dicentes, V.

21 scripta, V.

22 super eum, V.

22 hebraicis, V., hebreicis, Am.

25 after *te*, a short word erased, MS.,  
temetipsum, V., tamet ipsum,  
Am.

illum dicens , Neque tu times Deum quod in eadem  
 damnatione es et nos quidem iuste nam digna factis  
 recipimus , Hic vero nihil mali gessit , Et dicebat ad  
 Ihesum , Domine mement[o] mei cum veneris in regnum  
 tuum , Et dixit illi Ihesus , Amen dico tibi hodie mecum s  
 eris in paradiso , Erat autem fere hora sexta , Et tene-  
 brae factae sunt in universa terra usque in horam nonam ,

1 cum, V.

3 recipimus, with letter *e* overline,  
 MS., recipimus, V., recepti-  
 mus, Am.

4 Jesum, V. Am.

5 Jesus, V. Am.

7 universam terram, with the final  
*m* in each word erased, MS.,  
 universam terram, V., uni-  
 versa terra, Am.

7 nonam horam, Am.

[fol. 11a.]



AEC cum dixisset Ihesus egressus est  
cum discipulis suis trans torrentem  
Cedron , Ubi erat hortus in quem in-  
troiuit ipse et discipuli ejus ,  
Sciebat autem et Iudas qui 5  
tradebat eum locum quia  
frequenter Ihesus convenerat  
illuc cum discipulis suis , Iu-  
das autem cum accepisset  
cohortem et a pontificibus et 10  
Pharisaeis ministros , Euenit  
illuc cum lanternis et facibus

[Joh.  
xviii, 1.]

[fol. 11b.]

et armis , Ihesus autem sciens omnia quae uentura erant  
super eum , Processit et dicit eis , Quem queritis , Re-  
sponderunt ei, Ihesum Nazarenum , Dicit eis Ihesus ego 15  
sum , Stabat autem et Iudas qui tradebat eum cum ipsis ,  
Ut ergo dixit eis ego sum , Abierunt retrorsum , Et ceci-  
derunt in terram , Iterum ergo interrogauit eos quem  
queritis , Illi autem dixerunt Ihesum Nazarenum , Re-  
spondit Ihesus dixi uobis quia ego sum , Si ergo me 20  
quaeritis sinite hos abire ut impleretur sermo quem dixit ,  
Quia quos dedisti mihi non perdi ex ipsis quemquam ,  
Simón ergo Petrus habens gladium , Eduxit eum et per-  
cussit pontificis seruum et abscidit auriculam ejus dex-  
tram , Erat autem nomen seruo Malchus , Dixit ergo 25  
Ihesus Petro , Mitte gladium in uaginam , Calicem quem  
dedit mihi pater non bibam illum , Cohors ergo et tri-  
bunus et ministri Iudaeorum comprehenderunt Ihesum  
et ligauerunt eum , Et adduxerunt eum ad Annam pri-

1, 7, 13 Jesus, V. Am.  
13 itaque, V. Am. (h', MS. = autem).  
15 Jesum, V. Am.  
15 Jesus, V. Am.  
19 Jesum, V. Am.

20 Jesus, V. Am.  
22 eis, V.  
26 Jesus, V. Am.  
26 gladium tuum, V.

mum , Erat autem socer Caiphae qui erat pontifex anni  
 illius , Erat autem Caiphas qui consilium dederat Iudaeis  
 quia expedit unum hominem mori pro populo , Seque-  
 fol. 12a.] batur autem Ihesum Simon Petrus et alius discipulus ,  
 Discipulus autem ille erat notus pontifici , Et introiuit 5  
 cum Ihesu in atrium pontificis , Petrus autem stabat ad  
 hostium foris , Exiuit ergo discipulus alius qui erat notus  
 pontifici , Et dixit h'ostiariae , Et introduxit Petrum ,  
 Dixit ergo Petro ancilla h'ostiaria , Num quid et tu ex  
 • discipulis es hominis illius , Dicit ille non sum , Stabant 10  
 autem serui et ministri ad prunas et calefaciebant se quia  
 frigus erat , Erat autem cum eis et Petrus stans et calefa-  
 ciens se , Pontifex ergo interrogauit Ihesum de discipulis  
 et de doctrina ejus , Respondit Ihesus ego palam locutus  
 sum mundo , Ego semper docui in synagoga et in templo 15  
 quo omnes Iudaei conueniunt et in occulto locutus sum  
 nihil , Quid me interrogas , Interroga eos qui audierunt  
 fol. 12b.] quid locutus sum ipsis , Ecce sciunt h'ii quae dixerim  
 ego , Haec autem cum dixisset unus adstans ministro-  
 rum dedit alapam Ihesu dicens , Sic respondis pontifici , 20  
 Respondit ei Ihesus , Si male locutus sum testimonium  
 perhibe de malo si autem bene quid me cedis , Et misit  
 eum Annas ligatum ad Caiphan pontificem , Erat autem  
 Simon Petrus stans et calefaciens se , Dixerunt ergo ei ,  
 Num quid et tu ex discipulis eius es , Negauit ille et dixit 25  
 non sum , Dicit unus ex seruis pontificis cognatus eius

1 Erat enim socer, V. Am.

1 Caiaphas, Am.

2 Caiaphae, Am.

4 Jesum, V. Am.

6 Jesu, V. Am.

7 ostium, V. Am.

7 ille qui, Am.

8 hostiariae } the h is a later addi-

9 hostiaria } tion, MS., ostiariae,

9 ostiaria, V. Am.

10 istius, V. Am.

11 quia frigus erat et calefaciebant  
se, V., quia frigus erat et cal-  
efiebant, Am.

13 Jesum, V. Am.

13 discipulis suis, V.

14 ei Ihesu, V. Am.

15 synagoga, with i over y, MS.

18 sim, V., hi sciunt, V. Am.

20 Jesu, V. Am.

21 Ihesu, V. Am.

23 Caipham, V., Caiaphan, Am.

26 Dicit ei, V.

cuius abscidit Petrus auriculam , Non ne ego te uidi in  
horto cum illo , Iterum ergo negauit Petrus et statim  
gallus cantauit , Adducunt ergo Ihesum ad Caiphan in  
pretorium erat autem mane , Et ipsi non introierunt  
in pretorium ut non contaminarentur sed manducarent 5  
pascha , Exiuit ergo Pilatus ad eos foras et dixit quam  
accusationem affertis aduersus hominem hunc , Respond-  
erunt et dixerunt<sup>ei</sup> , Si non esset hic malefactor non tibi  
tradidissemus eum , Dixit ergo eis Pilatus accipite eum  
uos et secundum legem uestram iudicate eum , Dixerunt 10  
'ergo' ei Iudæi , Nobis non licet interficere quemquam ,  
Ut sermo Ihesu impleretur , Quem dixit significans qua  
esset morte moriturus , Introiuit ergo iterum in pretorium  
Pilatus et uocauit Ihesum et dixit ei , Tu es rex Iudæ-  
orum , Et respondit Ihesus , A temet ipso hoc dicis 15  
an alii tibi dixerunt de me Respondit Pilatus num quid  
ego Iudæus sum , Gens tua et pontifices tui tradiderunt  
te mihi quid fecisti , Respondit Ihesus regnum meum  
non est de hoc mundo , Si ex hoc mundo esset regnum  
meum , ministri mei utique decertarent ut non traderer 20  
Iudæis , nunc autem regnum meum non est hinc , Dixit  
itaque ei Pilatus ergo rex es tu , Respondit Ihesus , Tu  
dicis quia rex sum ego , Ego in hoc natus sum et ad hoc  
ueni in mundum ut testimonium perhibeam ueritati, Omnis  
qui est ex ueritate audit uocem meam , Dicit ei Pilatus 25  
quid est ueritas , Et cum hoc dixisset iterum exiuit ad  
Iudæos , et dixit eis , Ego nullam inuenio in eo causam ,

3 Jesum, V. Am.

3 a Calpha, V., a Caiapha, Am.

5 sed ut, V.

8 dixerunt ei, V. Am. ei added  
below line, MS.

10 Dixerunt ergo Iudæi, Am.

12 Iesu, V. Am.

12 qua morte esse moriturus, V.

14 Jesum, V. Am.

15 Jesus, V. Am.

16 dixerunt tibi, V.

16 numquid, V. Am.

17 tui, omitted, V. Am.

18, 22 Jesus, V. Am.

19 de mundo hoc, Am.

20 utique, omitted, Am.

21 meum regnum, Am.

27 dicit, V. Am.

fol. 134.]

fol. 136.]

Est autem consuetudo 'uobis' ut unum dimittam uobis in  
 pascha , Uultis ergo dimittam uobis regem Iudaeorum ,  
 Clamauerunt rursum omnes dicentes non hunc sed  
 Barabbam , Erat autem Barabbas latro , Tunc ergo [cap. xix.]  
 apprehendit Pilatus Ihesus et flagellauit , Et milites 5  
 plectentes coronam de spinis inposuerunt capiti eius ,  
 Et ueste purpurea circum dederunt eum et ueniebant ad  
 eum et dicebant , Haue rex Iudaeorum , Et dabant ei  
 alapas , Exiit iterum Pilatus foras et dicit eis , Ecce  
 adduco eum foras ut cognoscatis quia in eo nullam 10  
 causam inuenio , Exiit 'ergo' Ihesus portans spineam  
 fol. 144.] coronam et purpureum uestimentum et dicit eis ecce  
 homo , Cum ergo uidissent eum pontifices et ministri ,  
 Clamabant dicentes crucifige crucifige , Dixit eis Pilatus ,  
 Accipite eum uos et crucifigite , Ego enim non inuenio 15  
 in eo causam , Responderunt ei Iudaei nos legem  
 habemus et secundum legem debet mori , Quia filium  
 Dei se fecit , Cum ergo audisset Pilatus hunc sermonem  
 magis timuit , Et ingressus est pretorium iterum , Et  
 dicit ad Ihesum unde es tu , Ihesus autem responsum 20  
 non dedit ei , Dicit ergo ei Pilatus mihi non loqueris ,  
 Nescis quia potestatem habeo crucifigere te et potes-  
 tatem habeo dimittere te , Respondit Ihesus non haberes  
 potestatem aduersum me ullam , Nisi tibi data esset  
 desuper Propter ea qui tradidit me tibi maius peccatum 25  
 habet , Exinde quaerebat Pilatus dimittere eum , Iudaei  
 autem clamabant dicentes , Si hunc dimittis non es

3 ergo rursum, V.

4 Barabbam, V.

5 adprehendit, Am.

5 Jesum, V. Am.

6 imposuerunt, V.

8 Ave, V.

10 nullam inuenio in eo causam, V.

11 Exiuit, V. Jesus, V. Am.

11 coronam spineam, V.

14 Crucifige Crucifige eum, V.

20 Jesum, V. Am.

20, 23 Jesum, V. Am.

24 'esset' 'data, thus marked for  
transposition, MS.; datum  
esset, V., esset datum, Am.

25 De super, Am.

25 Propter ea, V. Am.

25 After *ibi* an erased word, MS.

amicus caesaris , Omnis qui se regem facit contradicit  
 caesari , Pilatus ergo cum audisset hos sermones Adduxit  
 foras Ihesus et sedit pro tribunali in loco qui dicitur  
 lithostrotus , Hebraicae autem gabbatha , Erat autem  
 parasceue paschae hora quasi sexta Et dicit Iudaeis ecce 5  
 rex uester , Illi autem clamabant tolle tolle crucifige eum  
 Dicit eis Pilatus regem uestrum crucifigam Responderunt  
 pontifices non habemus regem nisi caesarem , Tunc ergo  
 tradidit eis illum ut crucifigeretur , Susceperunt autem  
 Ihesum et duxerunt , Et baiolans sibi crucem exiuit 10  
 in eum qui dicitur caluaria locu's' , Hebraice golgotha  
 ubi eum crucifixerunt , Et cum eo 'alios' duos hinc et  
 inde medium autem Ihesum , Scripsit autem et titulum  
 Pilatus et posuit super crucem , Erat autem scriptum  
 Ihesus Nazarenus rex Iudaeorum , Hunc ergo titulum 15  
 multi legerunt Iudaeorum quia prope ciuitate erat  
 locus ubi crucifixus est Ihesus , Et erat scriptum ,  
 hebraice , grece , et latine , Dicebant ergo Pilato pontifices  
 Iudaeorum , Noli scribere rex Iudaeorum , Sed quia  
 ipse dixit rex sum Iudaeorum , Respondit Pilatus 20  
 quod scripsi scripsi , Milites ergo cum crucifixissent eum  
 acceperunt uestimenta eius et fecerunt quattuor partes  
 unicuique militi partem et tunicam , Erat autem  
 tunica inconsutilis desuper contexta per totum , Dixerunt  
 ergo ad inuicem non scindamus eam sed sortiamur de illa 25  
 cuius sit , Ut scriptura impleatur dicens , Partiti sunt  
 uestimenta mea sibi et in uestem meam miserunt sortem ,

fol. 15a.]

- 2 Pilatus autem, V.
- 3 Jesum, V. Am.
- 4 Lithostrotos, V.
- 4 hebraice, V.
- 10, 13 Jesum, V. Am.
- 10 baiulans, V., baiulans, Am.
- 11 locum, V. Am.
- 11 hebraice, V. Am.
- 11 autem Golgotha, V.
- 12 crucifixerunt eum, V.
- 12 After duos a long erasure, MS.,  
 hinc et hinc medium, V. Am.

- 15, 17 Jesus, V. Am.
- 16 civitatem, V. Am.
- 18 hebraice, V. Am.
- 18 graece, V., graece, Am.
- 18 Dicebant ergo pontifices Noli,  
 Am.
- 22 quatuor, V.
- 24 de super, Am.
- 25 ad inuicem, V. Am.
- 26 impleatur, V.



Et milites quidem haec fecerunt , Stabant autem juxta  
 crucem Ihesu , Mater eius et soror matris eius Maria  
 Cleopae , Et Maria Magdalene , Cum uidisset ergo  
 Ihesus matrem et discipulum stantem quem diligebat  
 fol. 15b.] dicit matri suae , Mulier ecce filius tuus , Deinde dicit 5  
 discipulo ecce mater tua , Et ex illa hora accepit eam  
 discipulus in sua , Post ea sciens Ihesus quia iam omnia  
 consummata sunt , Ut consummaretur scriptura , Dicit  
 sitio , Uas ergo positum erat aceto plenum , Illi autem  
 spongiam plenam aceto , Hysopo circumponentes obtu- 10  
 lerunt ori eius , Cum ergo accepisset Ihesus acetum dixit  
 consummatum est et inclinato capite tradidit spiritum ,  
 Iudaei ergo quoniam parasceue erat ut non remanserent  
 in cruce corpora sabbato , Erat enim magnus dies ille  
 sabbati rogauerunt Pilatum ut frangerentur eorum crura 15  
 et tollerentur , Uenerunt ergo milites et primi quidem  
 fregerunt crura et alterius qui crucifixus est cum eo , Ad  
 Ihesum autem cum venissent et viderunt eum iam mor-  
 tuum ut non fregerunt eius crura , Sed unus militum  
 fol. 16a.] lancea latus eius aperuit , Et continuo exiuit sanguis et 20  
 aqua , Et qui uidit testimonium perhibuit , et uerum est  
 testimonium eius , Et ille scit quia uera dicit ut et uos  
 credatis , facta sunt enim haec ut scriptura impleatur ,  
 Os non comminuetis ex eo , Et iterum alia scriptura  
 dicit Uidebunt in quem transfixerunt , Post haec autem 25  
 rogauit Pilatum Ioseph ab Arimathia eo quod esset  
 discipulus Ihesus , Occulte autem propter metum Iudae-

2 Jesu, V. Am.

3 Cleophae, V.

3 Magdalene, V. Am.

4. 7 Jesus, V. Am.

7 Postea, V. Am.

7 quia omnia, V.

8 sunt altered from a longer word. MS.

8 Dt', MS. Dixit, V. dicit, Am.

9 erat positum, V.

10 hyssopo, V.

11 Jesus, V., Am.

12 remanserent altered from remanserint, MS. remaneret, V. Am.

18 Jesum, V., Am.

18 mortuum, non fregerunt, V. Am.

22 eius testimonium, Am.

23 impleretur, V.

27 Jesu, V. Am., occultus, V. Am.

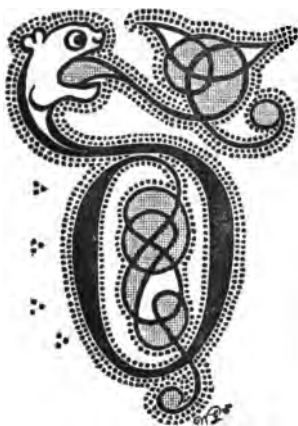
orum ut tolleret corpus Ihesu , Et permisit Pilatus , Uenit  
ergo et tulit corpus Ihesu , Uenit autem et Nicodemus  
qui uenerat ad Ihesum nocte primum ferens mixturam  
murrae et aloes quasi libras centum , Acceperunt ergo  
corpus Ihesu et ligauerunt eum linteis cum aromatibus 5  
sicut mos Iudaeis est sepelire , Erat autem in loco ubi  
crucifixus est hortus et in hortu monumentum nouum in  
quo nondum quisquam positus fuerat , Ibi ergo propter  
parasceuen Iudaeorum quia iuxta erat monumentum  
posuerunt Ihesum , 10

EXPLICIUNT . PASSIONES IIII . EVANGELIORVM .  
SECVNDVM . MATHEVM . SECVNDVM . MARCVM .  
SECVNDVM . LVCAM . SECVNDVM . IOHANNEM .

3 Jesum, V. Am.  
4 myrrhæ, V.  
5 Jesu, Am.  
5 ligauerunt illud, V.  
6 mos est Iudæis, V.

7 horto, originally in MS., with *o*  
erased and *v* written overline  
horto, V. Am.  
8 erat, V. Am.  
10 Jesum, V. Am.

INCIPIT ORATIO SANCTI GREGORII PAPAE  
URBIS ROMAE.



fol. 17a.]

DOMINATOR dominus Deus  
omnipotens , Qui es trinitas  
una pater in filio et filius in  
patre cum spiritu sancto , Qui  
es semper in omnibus , Et 5  
eras ante omnia , Et eris per  
omnia Deus benedictus in  
secula , Commendo animam  
meam in manus potentiae tuae  
ut custodias eam diebus ac 10  
noctibus horis atque mo-  
mentis , Miserere mei Deus

angelorum dirige me rex archangelorum , Custodi me  
per orationes patriarcharum , Per merita prophetarum ,  
Per suffragia apostolorum , Per uictorias martyrum , Per 15  
fidem confessorum qui placuerunt tibi ab initio mundi ,  
Oret pro me Sanctus Abel qui primus coronatus est  
martyrio , Oret pro me Sanctus Enoch qui ambulauit  
cum Deo et translatus est a mundo , Oret pro me  
Sanctus Noe quem Deus seruauit in diluuiio propter iusti- 20  
tiam , Roget pro me fidelis Abraham qui primus credidit  
Deo cui reputata est fides ad iustitiam , Intercedet pro  
me iustus Isaac qui fuit oboediens patri usque ad mortem  
in exemplum domini nostri Ihesu Christi qui oblatus est  
Deo patri pro salute mundi , Postulet pro me felix Iacob 25  
qui uidit angelos Dei uenientes in auxilium sibi , Oret  
pro me sanctus Moses cum quo locutus est dominus facie

fol. 17b.]

8 Commendo ] Psal. xxx. 6.

18 Cf. Rogo Enoc et Heliam, etc.,  
in the MS. Harl. 7653, f. 7.

ad faciem , Subueniat mihi sanctus Dauid quem elegisti  
 secundum cor tuum domine , Deprecetur pro me sanctus  
 Helias propheta quem eleuasti in curru igneo usque  
 ad caelum , Oret pro me sanctus sanctus Eliseus qui  
 suscitauit mortuum post mortem , Oret pro me sanctus 5  
 Esaias cuius labia mundata sunt igni caelesti , Adsit  
 mihi beatus Hieremias quem sanctificasti in utero matris ,  
 Oret pro me sanctus Ezechiel , Qui uidit uisiones  
 mirabiles Dei , Deprecetur pro me electus Danihel desi-  
 derabilis Dei qui soluit somnia regis et interpretatus est 10  
 et bis liberatus est de lacu leonum , Et tres pueri liberati  
 ab igne , Xii , prophetae , Osse , Amos , Michias , Iohel ,  
 Abdias , Ambacuc , Ionas , Nauum , Soffonias , Aggeas ,  
 Zacharias , Malachias , Esdras , Hos omnes inuoco in  
 fol. 18a.] auxilium meum , Adsistant mihi omnes sancti apostoli 15  
 domini nostri Ihesus Christi , Petrus , et Paulus ,  
 Iohannes , et Andreas , Tres Iacobi , Philippus , et  
 Bartholomeus , Thomas , et Mattheus , Barnabas , et  
 Mathias , Et omnes martyres tui , Depelle a me domine  
 concupiscentiam gulae , Et da mihi uirtutem absti- 20  
 nentiae , Fuge a me spiritum fornicationis , Et da  
 mihi amorem castitatis , Extingue a me cupiditatem ,  
 Et da mihi uoluntariam paupertatem , Cohibe iracuntiam  
 meam Et accende in me nimiam suauitatem et  
 caritatem Dei et proximi , Abscide a me domine 25  
 tristitiam seculi et auge mihi gaudium spiritalem ,  
 Depelle a me domine iactantiam mentis , Et tribue  
 mihi compunctionem cordis , Minue superbiam meam  
 et perface in me humilitatem ueram , Indignus ego  
 sum et infelix homo quis me liberauit de corpore mortis 30

3 Helias is invoked in the metrical  
 hymn or prayer in MS. Harl. 7653, f. 7,  
 of which the text is given at p. 118.

30 liberauit = liberabit, Rom. vii.  
 24.

fol. 186.] huius peccati nisi gratia domini nostri Ihesu Christi  
Quia ego peccator sum et innumerabilia sunt delicta mea  
Et non sum dignus uocari seruus tuus , Suscita in me  
fletum mollifica cor meum durum et lapideum , Et  
accende in me ignem timoris tui quia ego sum cinis 5  
mortuus , Libera animam meam ab omnibus insidiis  
inimici et conserua me in tua uoluntate doce me facere  
uoluntatem tuam quia Deus meus es tu , Tibi honor et  
gloria per omnia saecula saeculorum , Amen ;

INCIPIT ORATIO SANCTI AGVSTINI IN SANCTIS  
SOLLEMNITATIBVS.

fol. 19a.] Deus dilecti , et benedicti filii tui Ihesu Christi pater ,  
Per quem tui agnitionem suscipimus , Deus angelorum et  
universae creaturae visibilium et invisibilium aequus 5  
conditor ac dispensator , Deus gratias tibi reffero quod  
mihi misero meisque omnibus humanoque cuncto generi  
tam inmerita tam benigna tamque pia praestitisti , Cunc-  
taque te insimul creatura laudet quia tu creasti omnia ,  
Et propter uoluntatem tuam erant et creata sunt , Idcirco 10  
et in omnibus laudabo te , Et benedico te , Et glorificabo  
te , Per aeternum Deum et pontificem Ihesum Christum  
dilectum filium tuum , Per quem et cum quo tibi est et  
cum spiritu sancto gloria et nunc et in futura secula ,  
Amen., 15

DE ANGELORUM CONDITIONE.

fol. 19b.] Omnipotens sempiternus Deus , Qui in principio  
caelestes animas angelicasque uirtutes esse uoluisti ,  
Quibus intellegentiam dedisti , Et tuae contemplationis  
familiaritatem tribuisti , Atque capaces omnis scientiae  
conposuisti , Insuper et sanctae ciuitatis possessores et 20  
conciues fecisti et persistentibus in bono , Pius dispen-  
sator purissimum donum concedisti nec quisquam eorum  
post ea uelle uel potuisse peccare , Ideo gratiarum  
actiones iure tibi ago , Et per hoc immensae bonitatis  
auctor simplex obsecro sicut et illos sic et me indignum 25  
in tuo timore confirma , Qui sursum es firmitas illorum  
tu ipse deorsum meus esto propitiator illis fortitudo ne  
cadant , Mihi uero auxiliator ut post lapsum resurgam ,  
Domine Deus exercitum , Amen. ,

## LAUS DEI OMNIPOTENTIS.

Deus formator reformatorque humanæ naturæ qui  
 incondita condidisti , Qui caelum extendisti , Et terram  
 fundasti , Paradisum plantasti , Et hominem de limo  
 fol. 20a.] terræ formasti , Et errantem eum ad uiam uitæ reuo- 5  
 casti , Et legem loquendo de igne dedisti , Qui patriarchas  
 benedixisti , Et prophetas constituisti , Uerus es tu  
 et sine mendacio Deus unus omnipotens , Et salus  
 immortalitatis qui cum domino Ihesu Christo filio tuo  
 et cum spiritu sancto uiuis ac regnas per omnia secula 10  
 seculorum amen. ,

## ORATIO DE NATALE DOMINI.

O mundi redemptor et humani generis gubernator  
 domine Ihesu Christe uerus Dei filius , Qui non solum  
 potens sed etiam omnipotens es , Heres parentis , Patri- 15  
 que conregnans , Cuncta cum ipso creans , Semper cum  
 illo , Et nusquam sine illo , In sublimissimo spiritalium  
 throno regnans , Omnia implens , Omnia circumplectens ,  
 Superexcedens omnia et sustinens omnia , Qui ubique  
 es et ubique totus es , Sentiri potes , Et uideri non 20  
 potes , Qui ubique presens es et vix inueniri possis ,  
 Quem nullus iniuste sed iuste laudare potest , Qui  
 misertis humanis erroribus de uirgine nasci dignatus es ,  
 fol. 20b.] Ut dilectam tibi nostri generis creaturam de profundo  
 mortis periculo liberatam ad dignitatem tuæ imaginis 25  
 reformaris , Unde per omnia ago tibi gratias et per hoc  
 altissime adiuro te , Conserua in me misero uirginalis  
 pudicitiae propositum , Mentisque puritatem , Et cordis

23 misertis, for misertus, MS.

26 reformaris, for reformares.

innocentiam , Et omnes quos reddidisti mihi tu ipse per uirginitatis premium perduc ad regnum gloriæ tuæ , Domine Ihesu Christe amen. ,

DE NATALE DOMINI.

O ueræ beatitudinis auctor atque æternæ claritatis 5  
indultor , qui antequam mundus fieret diuinitatis gloria  
et decore indutus fuisti , Et tamen in tanta humilitate  
uenisti ut seruilem formam adsumere dignatus es , Et  
pannis inuolutus a pastoribus uisus es , Gratias tibi  
reffero et per hoc suppliciter exoro , Ut quicquid in 10  
exercitatione corpóris mei , Aut in cultu uestimentorum  
meorum inutiliter agendo commisi , Concede ueniam pro  
honore uenerabilium indumentorum , Domine Ihesu  
Christe Amen. ,

fol. 21a.]

IN NATALE DOMINI.

15

Deus qui humanæ substantiæ dignitatem et mira-  
biliter condidisti et mirabilius reformasti , Gratias et laudes  
tibi dico eo quod tu domine Deus unica spes mea non  
solum claustra carnis sed etiam presepis angustias uitæ  
largitor uoluisti pertulere uel quicquid pro me indigno 20  
in subiectione sanctissimi ac mundissimi corporis fuisti  
perpassus , Imisque poposco precibus uti me pro huius-  
modi gratia humilitatis inspirare digneris , Domine Ihesu  
Christe amen. ,

11 culto, with o expuncted and v overline, MS.

15 *natiuitate*, Brit. Mus. Cat. of Anct. MSS.

16 Cf. the prayer in *the Leofric Missal*, p. 65. Deus qui humanæ substan-

tiae dignitatem et mirabiliter condidisti et mirabilius reformasti; da nobis, quæsumus, eius diuinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, etc.



## DE CIBO.

O uita et ueritas et suauitas sanctorum qui omnibus  
elimenta indesinenter præberis et carne propria nostram  
esuriem saturaueris , Gratias tibi ago domine Ihesu  
fol. 21b.] Christe quia humano cibo nutrirî non dedignasti , Qui es 5  
cibus caelestis credentibus cunctis , Et per hoc commoda  
mihi quaeso indigno ut anima mea amore tuo saginata  
in observatione mandatorum conuale scat , Domine Deus  
omnipotens , Amen. ,

## DE CIRCUMCISIONE.

10

O inchoatio et perfectio omnium bonorum apud te  
igitur totum providentia geritur totum ratione subsistit ,  
Qui ut nos gravi seruitute legis eximeris legem circum-  
cisionis non dedignaueris excipere et humanam naturam  
vetustate expoliens innouaris , Ideo non immerito magni- 15  
ficentiam tuam laudo ac per hoc obnixè adiuro te ,  
circumcide in me cuncta uitia cordis et corporis mei ,  
Domine Ihesu Christe , Amen. ,

## DE EPIPHANIA.

En omnipotens astrorum conditor qui incarnationem 20  
tuam preclari sideris testimonio indicasti , Quod uidentes  
magi oblati s maiestatem tuam muneribus adorauerunt ,  
fol. 22a.] Propter ea gratias agendo offeram tibi hostiam laudis ,  
Ac deprecor concede mihi propitius ut in mea semper  
mente appareat stella iustitiae et in tua confessione meus 25  
sit thesaurus , Domine Ihesu Christe , Amen. ,

## DE BAPTISMO.

O immensa maiestas qui cunctorum criminum absolutus nexibus baptismatis subire uoluisti fluentia , Per quod te supplex obsecro ut omnium meorum sis absolutor criminum atque indultor delictorum , Domine 5 Ihesu Christe amen. ,

## DE QUADRAGESIMO.

O singularis incarnata clementia Num quid digne tibi possum refferre gratiam quod dies quadragenas cum continuis noctibus insons ieiunium sufferre uoluisti , 10 Antiquumque ibi hostem prostrasti , A cuius damnationis iure Deus meus fragilitatemque uirium mearum per tuam gratiam confirma et corrobora ad uincendos fol. 22b.] hostes inuisibiles atque uisibiles , Et quicquid per gulae incontinentiam umquam delinquerim , Tu uenia uerissimae 15 pietatis absterge , Omniumque preteritorum ueniam tribue delictorum , Et a presentibus et futuris me protegendo conserua Mea quoque uiscera uirtutibus reple , Uitiis evacua , Et in quibuscumque ea contaminando maculam emunda pro honore tuorum uenerabilium 20 uiscerum , Quae semper diuina uirtute repleta radiantur , Domine Ihesu Christe , Amen. ,

## DE AMBITIONE DOMINI.

O uia cunctis ad uitam uolentibus remeare qui pedibus tuis ambulando predicandoque omnibus uitae 25 demonstrasti uiam , Gratias tibi ago ac per hoc deprecor da meis pessimis plantis ueniam , ut quicquid in gres-

sibus stando uel ambulando aut retardando contra tuam  
agens uoluntatem delinqui omnia dimittas , Domine Ihesu  
Christe, Amen. ,

#### DE AQUA IN UINUM CONUERSA.

fol. 23a.] Deus qui ad declaranda maiestatis tue miracula in 5  
Cana Galilaeae , in conuiuio nuptiali aquas in uinum  
conuertisti , Gratias tibi reffero domine mi , Et te  
caelestem sponsum exorando interpello , Ut tua Christe  
caritas et doctrina noui testamenti me inrigata inebriat ,  
Ut mens mea oblita presentium desideriorum sola futura 10  
commencia adipisci recurrat per te , Domine Ihesu  
Christe Amen. ,

#### DE CONGREGATIONE APOSTOLORUM.

O infinitae misericordiae et immensae bonitatis auctor ,  
Qui per documenta certissima Deum te et hominem 15  
declarasti , Quique tibi apostolos congregasti , Et per  
totam Galileam euangelizando in synagogis eorum  
docuisti , Et omnem languorem omnemque infirmitatem  
in populo curasti , Daemones fugasti , et mortuos resus-  
citasti , Gratias tibi ago et maiestatem tuam propensius 20  
implorabo , Da mihi quaeso spiritalem medicinam mentis  
fol. 23b.] et corporis , Et magnificentiae tuæ uirtus inconcusam ab  
ab inimici emissionem me custodiat , Atque a somno  
peccati et a sopori humanae pigritudinis uel malae  
consuetudinis reuiuiscendo suscitet , Domine Ihesu 25  
Christe , Amen. ,

DE . V . PANIBUS.

Domine Deus omnipotens qui in omnium operum  
tuorum dispensatione mirabilis es , Qui de . U . panibus et  
duobus piscibus saturasti . U . milia hominum , Gratias  
tibi reffero et per hoc obsecro concede propitius fragili- 5  
tati nostrae sufficientiam competentem ut mens nostra  
tua reparationis effectus et pia conuersatione recenseat,  
Et cum exultatione et gratiarum actione suscipiat ,  
Domine Ihesu Christe , Amen . ,

ORATIO DE LACRIMIS DOMINI.

10

O fons omnis innocentiae qui per viscera misericordiae  
coram Iudaeis lacrimatus es , Et super Hierusalem ciui-  
tatem pro peccatis miserisque futuris inhabitantium de  
sanctis ac sincerissimis oculis lacrimas elicere uoluisti ,  
fol. 24a.] Gratias tibi ago et per hoc adiuro , Da mihi miserrimo 15  
fontem lacrimarum , Ut mea ingentia possim deplorare  
merita scelerum , Domine Ihesu Christe , Amen . ,

ORATIO IN CAENA DOMINI.

Deus refugium pauperum spes humilium salusque  
miserorum , Qui remotis obumbrationibus carnalium 20  
uictimarum , Spiritalem nobis hostiam et uiuentem  
patrique placabilem inchoantem dedicasti , Quando cae-  
nantibus discipulis panem et calicem benedicendo atque  
porrigendo dixisti , " Accipite et manducate hoc est corpus  
meum " , Et iterum " hic est calix sanguinis mei noui 25

13 miserisque = miserisque.

19 salisque, MS.

24 Accipite et comedite, Hoc est  
corpus meum; Matth. xxvi. 26.

25 Hic est calix nouum testamentum  
in sanguine meo qui pro uobis fundetur; Luc. xxii. 20.

testamenti qui pro uobis et pro multis effundetur in remisionem peccatorum , Gratias tibi reffero et per hoc clementiam tuam suppliciter deponco , Ut illo sanctissimo ac salutifero pretio purificatus ac sanctificatus redemi merear hic et in futuro , Domine Ihesu Christe amen. ,

#### ITEM ORATIO IN CAENA DOMINI.

fol. 24b.] Omnipotentiam tuam domine prumta mente confiteor et laudo , Cui angelicae uirtutes ministrando subiectae sunt , Et tamen hominibus ministrare dignatus es et<sup>10</sup> manibus mundissimis per quas uirtutes plurimas fecisti , Pedes discipulorum lauasti , Gratias tibi ago domine Deus meus et per hoc summe Deus supplico ut lauaberis me ab iniustitia mea Et a sordibus humanae conuersationibus emunda , Domine Ihesu Christe amen. ,<sup>15</sup>

#### DE FLECTU GENIUM.

O tremende adorande et colende Deus , Ergo tibi omne genu flectitur caelestium et terrestrium et infernorum , Sed tu domine miserator et misericors paterna pietate et pontificis auctoritate tua genua cunctosque<sup>20</sup> artus uenerabiliter in oratione flectendo figere uoluisti eum obsecrando qui tibi unicus iure genitor fuit , Gratias tibi reffero et per saluberrimas guttas sancti sudoris obsecro pigritudini meae ueniam tribue , Quandocumque

<sup>2</sup> remisionem, *sic in MS.*

<sup>6</sup> The opening resembles a passage in the early eleventh century Codex Gemmeticensis or Missal of Robert of Jumieges, successively Bishop of London, 1044, and Archbishop of Canterbury, 1051. Deus refugium pauperum,

spes humilium, salusque miserorum, supplicationes populi tui clementer exaudi, etc., W., p. 108n, and also in the Leofric Missal, W., p. 243.

<sup>14</sup> iustitia, originally, and *in* added afterwards in MS.

<sup>16</sup> genium, *sic in MS.*

fol. 254.] somno deditus sensu sopitus pigritudini corporis circum-  
actus meam pretermisi orationem meque in eorum  
numero habere dignaueris non pro meritis meis sed pro  
misericordia tua, Pro quibus summi patris obsecrando  
aures pulsisti precibus, Domine Ihesu Christe amen., 5

#### DE OSCULO IUDÆ.

Aie inuisibilis et inconprehensibilis Deus qui, a  
Iuda proditore osculando traditus es, Et te manibus  
inimicorum ad comprehendendum palpabilem prebuiisti,  
Eisque obuiando ac defendendo discipulos dixisti, "Ego 10  
sum sinite hos abire", Qui te tuasque permisisti manus  
indigentis potestatis ligare, Per quod te suppliciter  
gratiarum actiones persoluens deosco, Ut me ab omni  
dominatione aduersariorum defendas, Et opera manum  
mearum ab omnibus absolue uinculis uitiorum, Domine 15  
Ihesu Christe amen.,

#### DE AURICULO ABSCISO.

fol. 256.] Deus cuius indulgentiam nemo non indiget, Qui nos  
iniuriarum nostrarum remisionem docuisti, Quam benigni-  
tatis exemplo exhibuisti, Cum pontificis seruo abscisam 20  
auriculam restituisti, Gratias tibi ago et per hoc obsecro  
concede mihi peccatrici, Si quomodo uerbo uel facto  
uel in memoria retinendo aut gratulando in malis eorum  
siue non gaudendo in bonis illorum ledentibus mihi  
reddidi, Ignosce illud omnipotens et per hoc praesta ne 25  
faciam Domine Ihesu Christe amen.,

7 Aie = *⁴Aγῖς*.

10 Dixi vobis, quia ego sum; si ergo  
me quaeritis, sinite hos abire, Joh.  
xviii. 8.

14 manū, MS.

18 The opening phrase: Deus cuius  
indulgentiam nemo non indiget, is  
found in the Leofric Missal, W., p. 74.  
17, 20 absciso, *sic in MS.*, abscisam,  
*sic in MS.*

## DE IUDICIO PRESIDIS.

Tu omnium equissimus iudex humano presentatus  
iudici iniquum audisti iudicium , Ego autem gratias  
agendo tuamque misericordiam humiliter postulando  
adiuro , concede mihi ut numquam iudicium condem- 5  
nationis in perpetuum audire debeam in futuro dulcissimo  
ab ore durissimum sermonem , Domine Ihesu Christe  
amen. ,

## DE DIUERSIS PASSIONIBUS DOMINI.

Domine Deus meus ego seruus tuus agere tibi gratias 10  
iure numquam desino , Quod manus flagellantium , Quod  
uincula , Quod sputa , Quod alapes , Quod obprobria  
falsumque testimonium innoxius pro me omnium reo  
fol. 26a.] malorum ferre uoluisti , Per quod te suppliciter exoro ut  
me a flagellis uinculisque inimicorum eripies , Et omnia 15  
in me crimina atque peccata per ignem amoris tui et  
per accepta sputa faciei tuae extinguendo abluere ac  
mundare atque sanctificare me digneris , Domine Ihesu  
Christe amen. ,

## DE SPINEA CORONA DOMINI.

20

Tu Deus misericors adiutor meus , Qui uenerabile  
tuo capite spineam coronam gestare non negasti , Gratias  
tibi ago et per hoc piissime peto ut quicquid per mei  
capitis sensus umquam sceleris commisi concede ueniam ,

12 cf. Tu sputa colaphas uincula  
et dira passus uerba ;  
Crucem uolens ascendere  
nostre salutis gratia.

*Hymn in MS., Cott. Vespasian, D. xii. fol. 68.*

Qui cunctorum pene scelerum densitate ut spinis  
circumdatus sum nisi te auxiliante protegar , Domine  
Ihesu Christe amen. ,

#### DE INRISIONE DOMINI.

Deus cuius adorande potentiam maiestatis hymnidici 5  
angelorum chori indesinenter adorant , Et tamen ab  
hominibus sub inrisionem tacuisti adoratus , Gratias tibi  
fol. 266.] reffero et per hoc praesta quaeso orationis effectum  
clementiam tuam iugiter implorandi , Et per piæ  
petitionis euentum quandocumque inuocauero te aures 10  
misericordiae apertas inueniam , Domine Ihesu Christe  
Amen. ,

#### DE CRUCE DOMINI.

O tu summa singularisque pietas qui crucis honus  
subire sustinendo portandoque non negasti , Per quod 15  
peccata humani generis tamque graue onus ut agnus  
inmaculatus humeris eleuasti propriis Gratias tibi ago  
et per hoc deprecor mihique cunctis inuoluto sceleribus  
peccatorum manum porrige pietatis , Meque cunctorum  
criminum fasce resolue et erige Domine Ihesu Christe 20  
Amen. ,

#### DE UESTE EIUSDEM.

Tu Deus protector meus ac defensor uitæ meae qui  
nunquam tegmine exutus uirtutum fuisti , Tuum tamen

5 The opening phrase occurs in the  
Leofric Missal: *Oratio post ymnus*  
*trium puerorum*, Deus cuius adorandæ

potentia maiestatis flamma seuentis  
incendii sanctis tribus pueris in splen-  
dorem mutatus est, W. p. 3.



fol. 27a.] immaculatum corpus ignominiose exuere permisisti , Ut  
 nuditas quæ primo homine facta fuerat tegetetur , Gratias  
 tibi reffero et per hoc exoro solue a me misero uelamen  
 uitiorum uirtutibusque indue pro uitis , Ut in illo  
 nuptiali conuiuio non nudus sed indutus ueste nuptiali 5  
 intrare merear , Domine Ihesu Christe amen,

#### ORATIO DE COLLO.

O fons omnium bonorum atque forma uerae humi-  
 litatis , Qui collum tuum sanctum curbasti crucique  
 affigere permisisti , Gratias tibi ago et per hoc submissa 10  
 cordis ceruice supplex obsecro , Concede mihi inanis  
 gloriae pariter cum superbiae fastu fidelissima ueniam  
 pietate , Domine Ihesu Christe amen. ,

#### DE BRACHIS ET MANIBUS.

fol. 27b.] O Dei dextera donatorque salutis Qui brachia tua 15  
 sancta extendisti in ligno crucis , Insuper et sanctas ac  
 uenerabiles manus tuas in cruce perforare clauibus  
 pertulisti , Gratias tibi reffero domine Ihesu Christe et  
 per hoc adiuro ad me porrige manum misericordiae  
 tuique acumine timoris et dilectionis pectus meum 20  
 perfora durissimum , Et opera manum mearum dirige  
 et custodi , Et ne me indignum dispicias opera manum  
 tuarum , Domine Ihesu Christe amen ,

<sup>22</sup> This second occurrence of the words opera manum tuarum, appears to be a slip on the part of the scribe.

DE . VII . DONIS SPIRITUS SANCTI.

O meus unicus proxima misericordia redem'p'tor  
Deus , Qui septena carismata spiritus sancti et octogenas  
beatitudines tuo semper in pectore claudendo sine  
defectu seruasti , Ego gratias agendo et obsecrando te  
summe Deus supplico ut meum pectus ab octenis solue  
uitiis maximis , A cunctorumque criminum contagione  
corpus animamque purifica , Qui purus nitidusque cunctis  
fulsisti uirtutibus Domine Ihesu Christe amen ,

ITEM DE PASSIONE CRUCIS.

10

fol. 28a.]

O celsitudo humilium et fortitudo fragilium qui in tua  
humilitate iacentem mundum erexisti , Et propter ea te  
in cruce eleuare manibus pullutis peccatorum permisisti ,  
Gratias tibi ago ac per hoc deprecor ut me humillimum  
ab imis desideriorum uoluptatibus erigere digneris ,  
Meque exalta e terris ad caelum , Qui derelictum ouem  
non omisisti , Sed inuentum eleuans ad gregem portasti ,  
Domine Ihesu Christe Amen ,

3 For the *septena carismata* : cf. Isai. xi. 2, 3, "Spiritus Domini ; spiritus sapientiae , et intellectus , spiritus consilii , et fortitudinis , spiritus scientiae , et pietatis , et replebit eum spiritus timoris Domini."

4 For the *octogenas beatitudines*, allusion is probably made to Matt. v. 3-10. If so, octogenas = octo. Cf. Arundel MS. 205, f. 23, De octo beatitudinibus ; and a tabulation of them in Arundel MS. 507, f. 20 ; and Egerton MS. 746.

6 For *octenis uitiis maximis*, cf. MS. Cotton, Nero A. II. fol. 42 b. (8th or 9th cent.) "*Sententia de octo principalia uicia qui humanum inferunt genus*. Primum gastrorgia quod sonat uentris ingluuiis ; Secundum fornicatio ;

Tertium filargia id est auaricia siue amor pecuniae ; Quartum ira ; Quintum tristitia id est anxietas siue tedium cordis ; Sextum accidia ; Septimum cynodoxia id est iactancia siue uana gloria ; Octauum superbia ; Orum igitur uiciorum , genera sunt duo , aut enim naturalia sunt aut castro margia , aut extra natura aut filargia. Efficiencia uero quatri partita est , quedam enim. Sub accione casuali consummare non possunt ut est gastrorgia , et fornicacio , quedam uero etiam sine ulla corporis accione completur ut est superbia , et cinodoxia." There are several copies of the work of Joh. Cassianus de octo uitiis capitalibus in the British Museum MS. Collections.

## DE TENEBRIS.

O misericordia simul et potentia qui es in omnibus honorifice laudandus , Quia in tua passione cuncta commota sunt et euentum dominici uulneris elimenta tremuerunt , Expauit dies non solita nocte et suas 5 tenebras mundus inuenit , Etiam lux ipsa uisa est mori tecum ne a sacrilegis cernere uideris , Clauserat enim suos oculos caelum ne te in cruce aspiceret , Propter ea gratias agendo tuamque pietatem deosco , Et obsecro te saluator mundi per passionem tuam et per redemp' 10 tionem salutiferæ crucis tuæ , Ut quandocumque iuseris me ab hac lutea corporis habitatione exire dirigas angelum pacis et consolationis , Qui me ab aduersariorum potestate et innumerosa caterua inimicorum animas iugulare cupientium te iubente defendat , Et custodiat 15 animam meam et pertransire faciat intrepidam principatus et potestates , Et ad sedes lucidas quas per meritum meum non requiro sed per tuam misericordiam adipisci non despero te protegente perducatur , Domine Ihesu Christe Amen. , 20

fol. 286.]

## DE LATRONE.

Domine Deus meus qui non mortem sed paenitentiam desideras peccatorum , Qui latroni in mortis articulo credenti paradysum promisisti , Nobis quoque paenitentibus spem ueniae reserasti Ideo gratias agendo tuamque 25 misericordiam inuoco , Necnon et scelera mea tibi

7 cernere, sic in MS.

11 iuseris, sic in MS.

12 angelum; some letters erased between 7 and 11, M.S.

21 The Leofric Missal has a similar opening:—*In tempore quod absit mortalitatis*: Deus, qui non mortem sed penitentiam desideras peccatorum, populum tuum, quæsumus, ad te conuerte propitius, etc., W. p. 186.

confiteor Ego ore , ego corde , Ego opere , Ego omnibus  
uitiis inquinatus sum , Ueniam peto ut deleas uniuersa  
delicta mea , Domine Ihesu Christe Amen. ,

# DE ACETO ET FELLE.

O domine Deus exercitum Deus omnis terrae qui ori 5  
fol. 294.] tuo honorifico per quod omnibus aperuisti uiam uitae  
uiamque ueritatis , Et melliflua uitae precepta pertulisti  
aceti et fellis amaritudinem labiis immaculatis tetigisti  
et ab ore remouisti , Ut a me misero humanoque generi  
amaritudinem aeternae mortis elongaris , Exaudi me 10  
aeterne Deus oranti et gratias agenti , Ut quicquid  
ori meo maledicendo umquam aut iurando , uel detra-  
hendo , siue mentiendo , Falsum testimonium proferendo ,  
Uana loquendo uerbis peccaui , In contrarium tibi omnia  
dimittas , me non merenti sed te misericorditer largienti , 15  
Domine Ihesu Christe Amen. ,

# TRADIDIT SPIRITUM.

O clementissime pater domine saluator meus qui  
capite tuo sancto cruce inclinato tradidisti beatum 20  
spiritum , Gratias tibi reffero atque obnixè adiuro te ut  
meum misericors suscipere digneris in supremo fine  
spiritum , Qui tuum propter me exspirare in manusque  
paternas commendare uoluisti , Meque supplicem ui-  
fol. 296.] uentem conserua defunctum suscipe , Et uenienti me  
ad te recedat ignis , Fugient tenebrae , Conticescant 25  
spiritalis nequitiae ac remoueantur , Et obmutescat

5 exercitum, for exercituum.  
10 elongaris for elongares.  
10 Note the syntax of *Exaudi me  
oranti et agenti*.  
24 This idea of darkness is alluded

to in the prayer to St. John the  
Baptist on fol. 36a.  
25 This meeting of the soul with  
evil spirits after death is more fully  
worked out at pp. 74. 118.

princeps earum et procul recedat , Da mihi uiam plenam gratiae tuae per quam possum ad te , Domine Ihesu Christe citius peruenire amen. ,

#### DE LUMINIBUS CLAUSIS.

Omnipotens aeternae Deus lux lucis et fons luminis , 5  
Qui uenerabiliter tua per mortem clausisti lumina , Cum  
quibus secreta caelestia penetrando et ineffabilem summi  
patris faciem indesinentur cernebaris , Gratias tibi reffero  
ac per hoc deprecor , Ut quicquid anima mea lesionis  
per propria lumina patietur , Pie ut indulgentiam tri-<sup>10</sup>  
buas pro honore tuorum uenerabilium luminum , Domine  
Ihesu Christe Amen. ,

#### DE NARIBUS.

O te oro omnium clementissime pater et gratias  
ago , Tu qui omnium odore repletus fuisti uirtutum ,<sup>15</sup>  
Et in supremo fine uenerabilis uitae narem claudendo  
omisisti spiritum , Concede mihi ut quicquid putridinis  
uitiorum per mea spiramina in memet ipsum contraxi  
mihi indigno omnia dimittas , Domine Ihesu Christe  
Amen. , 20

fol. 30a.]

#### DE AURIBUS.

O Deus dominator meus qui aures tuas pro me misero  
in mortis articulo claudere permisisti , Cum quibus

7 penetrando = penetrando.

8 cernebaris = cernebas.

21 Compare this prayer with the following contemporary example, on the same subject :—"Rex regum et dominus dominantium , tu qui aures tuas pro me misero in mortis articulo claudere permisisti , Cum quibus numquam audiendo ab interna patris uoluntate deniando auertisti , Concede auribus meis pollutis per auditum malum misericordiae tuae ueniam , ut numquam pro meis meritis pariter cumulatim audire debeam in futuro distractionis sententiam , discedite a me maledicti in ignem aeternum, neque in aeuum ab ingente ardore amoris tui separer a te , domine mi Ihesu Christe."—*MS. Reg. 2 A xx, f. 35.*

numquam audiendo ab interna patris uoluntate deuiando  
auertisti , Gratias tibi reffero et per hoc obsecro Concede  
auribus meis pullutis per auditum malum misericordiae  
ueniam , Ut nunquam pro meis meritis pariter cumulatis  
audire debeam in futuro districtionis sententiam , “ Dis- 5  
cedite a me maledicti in ignum æternum ” , Neque in  
aeuum ab ingenti ardore amoris tui separer , Domine  
Ihesu Christe amen. ,

DE LATERE DOMINI.

O medicinae diuinae mirabilis dispensator qui tibi 10  
lancea latus aperire permisisti , Aperi mihi quaeso  
pulsanti ianuam uitae , Ingressusque per eam confitebor  
tibi per tui uulnus lateris omnium uitiorum meorum  
fol. 306.] uulnera per misericordiae tuae medicamen sana , Ne  
umquam indignus presum'p'tor tui corporis et sanguinis 15  
reus efficiar , Pro meritis propriis meorum peccatorum ,  
Sed ut anima mea miserationum tuarum abundantia  
repleata , Ut qui mihi es pretium ipse sis et praemium ,  
Domine Ihesu Christe Amen. ,

DE SEPULCHRO.

20

Domine Deus uirtutum qui es glorificatio fidelium et  
uita iustorum , Qui conlapsa reparas et reparata con-  
serues qui caelo terra marique non caperis , Unius  
angustam sepulturae ferre uoluisti , Gratias tibi reffero  
et pro illius honore uenerabilis corporis tui qui in 25  
sepulchro requieuit sine laue corruptionis , Præsta mihi

5 Discedite, etc. Matt. xxv. 41.  
15 presumtor with a small *p* of later  
date added over line, MS.  
18 repleata, = repleatur.

20 This article omitted by the *B. M.*  
*Catal. Anct. MSS. Latin.*  
24 angustam = angustiam.  
26 laue = labe.

quaeso quietis sedem et requiem purae beatitudinis  
locumque refrigerii lucis et pacis , Domine Ihesu Christe  
Amen. ,

#### AD INFEROS.

Domine Deus spei insertor consilii defensor , legis 5  
seruator , Monstrator uiae errantium recreator dolen-  
tium , Qui propter nos ad inferos descendere dignatus es ,  
fol. 31a.] Ut deuicta morte reuertens uiua spolia ad superos  
reuocares , Gratias tibi ago domine Ihesu Christe et te  
altissime adiuro , Concede mihi indignissimo omnium 10  
ut numquam apud inferos meum post obitum spiritum  
retrudas , Qui cunctos tuos in horrido tartarum loco  
reclusos liber ab omnibus absoluisti , Horrida non  
horrendo sed intrando et uincendo , Tibi enim non  
præualuerunt portae inferni , Sed et uectes earum 15  
dominantis auctoritate fregisti , Et captiuos liberasti  
captiuis alienis captiuam induxisti , Domine Ihesu  
Christe amen. ,

#### DE RESURRECTIONE DOMINI.

O uita morientium salus infirmantium , Spes unica 20  
miserorum , Resurrectio mortuorum , Qui tertia die  
mortis disruptis uinculis liber laetusque ad inferos  
resurrexisti , Gratias refferendo te summe Deus supplico ,  
Da mihi miserrimo partem primae resurrectionis per  
remisionem peccatorum meorum , Sortemque in secunda 25  
sine fine cum sanctis da mihi , Domine Ihesu Christe  
amen. ,

<sup>2</sup> The two conditions of *light* and *rest* are also connected together on the inscribed cross of Ovinus, preserved in Ely Cathedral: "✱ LUCEM . TUAM . OVINO . DA . DEUS . ET . REQUIEM .

AMEN." See *Journ. Brit. Arch. Assoc.*, vol. xxxv. p. 388.

<sup>4</sup> This article is also omitted by the *B. M. Catal. Anc. MSS. Latin.*

<sup>7</sup> descendere = descendere.

ITEM DE RESURRECTIONE.

fol. 31b.] Omnipotens sempiterne Deus , Mestorum consolatio  
laborantium fortitudo , qui unica ac singulari misericordia ,  
Primo post gloriosam resurrectionem Mariæ Magdalene  
ad monumentum apparuisti , Eamque nominando con- 5  
solasti ut humani generis culpa inde absciditur unde  
processit , Gratias tibi ago et inmensam bonitatem  
tuam summopere supplico , Praesta mihi precanti licet  
indignus ut inueniam fiduciam et consolationem in  
conspectu diuinae maiestatis tuæ , Domine Ihesu 10  
Christe amen. ,

DE PAENITENTIA PETRI.

Tu omnipotens mitis et multum misericors , qui non  
despicias contritos corde et adflitos miseriis , Qui beato  
Petro apostolo post amaritudinem fluctuosae paenitentiae 15  
tuæ pietatis presentiam concedisti , Concede mihi pro-  
pitius per illius suffragia , Ne umquam exigentibus  
meriti's' sim a familiaritatis tuæ contubernio separatus ,  
Sed clementiam tuam supplici confessione deponco ,  
Ut ubi nulla fiducia mihi suppetit , Ibi gratia tua 20  
fol. 32a.] copiosa resplendeat quæ et delicta remittit indigni[s] et  
beneficia praestet inmeritis , Domine Ihesu Christe  
amen. ,

DE ASCENSIONE DOMINI.

Tu unigenitus almi genitoris qui te ipsum uiuum post 25  
passionem tuam in multis argumentis per dies .xl.  
apostolis apparuisti , Et post ea sanctum ac immaculatum

1 This article is omitted by the *B. M. Catal. Anct. MSS, Latin.*



corpus intuentibus discipulis et congaudentibus angelorum agminibus in caelum ascendendo eleuasti super astra sedensque ad dexteram Dei patris , Concede mihi gratias agenti ut possim iter caeleste securus ab hostibus migrare in obuiam tui aeternae Deus , Et cum aquilis congregantibus ubicumque fuerit corpus dominicum illic tecum adesse merear , Supplex obsecro Christe Ihesu cui angeli seruiunt mundi saluator , Meusque redemptor rex omnium seculorum , Domine Ihesu Christe amen. ,

#### DE PENTECOSTEN.

Uerus largitor uitae perpetuae atque aeternae lucis indultor , Cui contra me nemo potest , Nullus audet contradicere Ihesu filii magni Dei , Qui spiritum promissum paracletum apostolis prestitisti , Gratias tibi ago domine  
fol. 32b.] Ihesu Christe et per hoc magnopere deprecor , Ut illius aliquam partem sensibus meis benignus infunde , Et eius magistratu me conserua me dirige , Mihi adiuua per matrem uirtutem gratiam tuam , Meque inlumina per mundissimam margaritam , Mundi rector et amator totius castitatis ut tibi semper sim deuotus , Cuius sapientia creatus sum et prouidentia gubernatus sum , Domine Ihesu Christi , Amen. ,

#### DE IUDICIO FUTURO.

Deus iudex iustus qui ab hominibus iudicatus te in maiestate uenturum predixisti ad iudicandos uiuos ac mortuos , Noli me domine in illo tremendo die dampnali iudicio condemnare , Sed suppliciter exoro ut relaxentur ante te merita peccatorum meorum dum ueneris in

iudicio Deus , Et secundum largifluam misericordiam  
tuam omnium facinorum meorum ueniam tribue domine  
Ihesu Christe , Et cum omnibus tuis sanctis tuae  
adunatus dexteræ illius felicissimæ uocis merear audire  
sonum ,

5

“Uenite benedicti patris mei percipite regnum quod  
uobis paratum est ab origine mundi” , Ubi sancti sine  
fine requiescunt , Et ibi æpulentur omnes amici tui

SACRAMENTAL HYMN.

10

Domine Deus Ihesu

uia uita ac ueritas

aeternae uitae petimus

ut nos consortes facias ,

Tu de caelis adueniens

15

uitam mundo largitus es ,

Te panem uitae nouimus

firmantem corda hominum ,

Qui ergo ad te uenerit

esuriem non patitur ,

20

Et qui in te crediderit

in aeternum non sitiet ,

Uerus enim cibus est

caro tua omnipotens

et sanguis tuus Ihesu

25

6 Venite, etc., cf. Matt. xxv. 34. Venite benedicti patris mei, possidete paratum vobis regnum a constitutione mundi.

8 The following leaf is missing; MS. It appears to have been cut off, as there is a narrow slip left between the folio on which the above is written and the following text.

10 This article, and the following articles down to the “*Oratio ad sanctum Michaellem*,” in fol. 35b, are called “General Prayers” by the Brit. Mus. Catal., which has omitted to observe that this is a Sacramental Hymn.

uerus potus fidelium ,  
Per hoc mysterium  
a morte redemisti nos  
ut firmiter ac sobrie  
in te uiuamus domine , 5  
Dignare ergo petimus  
sancti huius mysterii  
particeps nos fieri  
ad laudem tui nominis ,  
Christe tuum preceptum est 10  
ut diligamus inuicem ,  
Sed hoc implere possumus  
adiuti tuo munere ,  
Ergo nostris mentibus  
fundatur tua caritas 15  
ut tum demum possit in nos  
fraternus amor uigere ,  
Ut non iniquum odium  
neque labor inuidiæ  
neque ulla uis malitiæ 20  
in cor nostrum resedeat ,  
Et culpas quas contraximus  
in carne siti lubrica  
pro tuo sancto corpore  
remisionem tribue , 25  
Et si adstricti uitiis  
peccati sumus famuli  
sanguis tuus nos redemat  
et suos nos constituat ,  
Omnem mentis maculam 30  
omnesque sordes animæ  
Christe qui solus mundus es  
absterge tua gratia ,

Tranquillam nostram animam  
mentem semper pacificam  
Tu qui es pax uerissima  
conserua Deus petimus ,  
Ubi enim pax fuerit 5  
tu ipse quoque aderis  
et ubi tu de eris  
quicquid ibi tuum est ,  
Ueni ergo domine  
et iugiter nos posside 10  
ut tui sancti spiritus  
possumus templum fieri ,  
Gloria tibi pater  
cum tuo unigenito  
cum quo uitam largitus es 15  
una cum sancto spiritu  
in sempiterna secula  
Per gratiam largitoris  
Ihesu Christi domini amen ,

ORATIO. 20

Te deprecamur domine  
qui es misericors pius  
propter nomen tuum domine  
esto nobis propitius ,  
Sollicitudinem nostram 25  
super te iactamus domine deus  
nisi misertus fueris  
in uano laborauimus ,

3 Tu quies, *MS.*

20 This forms one of the "General prayers" according to the B. M. Cata-

logue, which fails to recognize the fact that it is a matutinal hymn of invocation to the Almighty.

In pace in id ipsum  
 securi quiescamus  
 ut surgentes diluculo  
 sobrie te adoramus  
 Peccata nostra ablue 5  
 miserere nobis Deus  
 per trinitatem rogamus  
 ad esto nostris precibus ,  
 Gloria tibi pater  
 gloria unigenito 10  
 una cum sancto spiritu  
 in sempiterna secula. ,

SANCTA ORATIO.

Deus meus et saluator meus quare me dere . . .  
 . . . . . 15

[PRAYER OF CONFESSION.]

fol. 34a.] ossibus et in carne , Peccaui in medullis et in renis ,  
 Peccaui in anima mea et in omni corpore meo , Si nunc  
 erit uindicta tua super me tanta quanta in me ipso 20  
 fuerunt peccata mea multiplicata iudicium tuum quo-  
 modo susteneo , Sed habeo te sacerdote summo ,  
 Confitebor peccata mea tibi deus meus tu es unus sine  
 peccato , Obsecro domine Deus meus per passionem  
 atque per signum '+' lignum salutiferae crucis tuae 25

15 The remainder of this article is wanting, the leaf which originally followed, fol. 33b, being now lost. cf. Deus meus, ut quid dereliquisti me, etc. Matt. xxvii. 46; Mark xv. 34; Ps. xxxvii. 22, etc.

17 This article is imperfect at the beginning; the leaf which originally preceded fol. 34 being now lost.

22 susteneo = sustineo.

atque per effusionem sancti sanguinis tui , Quod tu  
concedas remissionem omnium peccatorum meorum , Peto  
te domine Deus meus Ihesu Christe quod mihi non  
reddas secundum meritis meis , Sed secundum magnam  
misericordiam tuam , Iudica me domine secundum 5  
iudicium indulgentiae tuae ac misericordiae tuae , Ego te  
adiuro Deus meus omnipotens quod tu in 'me' conlocā  
amorem tuum et timorem , Suscita in me paenitentiam  
peccatorum meorum et fletum , Pro nomine tuo da mihi  
memoriam mandatorum tuorum et adiuua me Deus 10  
meus dele iniquitatem meam a conspectu tuo , Et ne  
fol. 34b.] auertas faciem tuam ab oratione mea , Ne proiecias  
me a facie tua ne derelinquas me Deus meus ne  
discesseris a me , Sed confirma me in tua uoluntate ,  
Doce me quid debeam agere quid facere aut loquere 15  
quid debeam tacere , Defende me domine Deus meus  
contra omnibus inimicis meis uisibilibus et inuisibilibus ,  
Defende me domine Deus contra iacula diaboli et contra  
angelum tartari suggestentem et docentem multa mala ne  
deseras me domine Deus meus ne me derelinquas unum 20  
et miserum famulum tuum , Sed adiuua me Deus meus  
et perforce in me doctrinam tuam , Doce me uoluntatem  
tuam quia tu es doctor meus et Deus meus qui regnas  
in secula seculorum amen ;

ITEM ORATIO.

25

Deus inmortale presidium omnium postulantium  
liberatio supplicum , Pax rogantium , Uita credentium ,  
Resurrectio mortuorum , Spes fidelium , Gloriatio humi-

1 effusionem, MS., by inadvertently  
omitting the bar of the second f.  
2 remissionem = remissionem.

12 proiecias = proicias.  
15 loquere = loqui.  
19 suggestentem = suggerentem.

fol. 35a.] lium, Beatitudo iustorum, Qui plenitudinem mandatorum  
in tua proximique amore sanxisti, Hanc nobis gratiam  
largire propitius, Ut qui in multis offendimus tua caritas  
in nobis abundet per quam peccata mundantur per  
dominum., 5

## ORATIO.

Domine Deus omnipotens qui non habes dominum  
sed omnia tuae sunt dicioni subiecta, Ne dispicias me  
indignum famulum tuum, Sed in numero famulorum  
tuorum me computas ante conspectum gloriae tuae, Tu 10  
enim dixisti "non ueni uocare iustos sed peccatores",  
Et iterum "nolo mortem peccatoris sed ut conuertatur et  
uiuatur", Ego domine te inspirante uolo conuerte inple  
desiderium meum, Da preteritorum ueniam delictorum,  
Futurorumque custodiam, Uitiorum emendationem, 15  
Ut uiam tuam gradiens ad te pium et immensitatis  
dulcedinem dominum perueniam, Qui propter humanum  
genus ad terras descendere dignatus es, Et tuum pre-  
tiosum sanguinem fundendo gentes ad baptismi gratiam  
uocasti, Et de errore gentili liberasti, Ego infelix 20  
quod in baptismo pollicitus sum nequaquam seruam,  
Paenitet me egisse quod egi nequiter, Suscipe paeni-  
fol. 35b.] tentis lacrimas, Miserere misericors indulge quod feci,  
Praesta ne faciam, Tu conspicias domine pericula mea  
in quibus consisto, Et quibus malis circumdatus sum, 25  
Quantisque per meritum meum premor aduersitatibus  
libera me, salua me, Protege me, defende me, Ut non  
rideant de me inimici mei, Tu es Deus solus spes mea,  
In te solum confido de nullius hominum solacio spero,

11 Matt. ix. 13, etc.  
12 cf. Ezek. xxxiii. 11.

13 conuerte = converti.

Guberna me ut pius pater , Ut post tantas talesque  
procillas seculi huius undique saeuientes ad portam  
salutis aeternae te duce peruenire merear , Et cum aliis  
quos eripuisti bone Ihesu te laudare merear Deus per  
infinita secula seculorum amen. ,

5

ORATIO AD SANCTUM MICHAELEM.\*

Sancte Michael archangele qui uenisti in adiutorium  
populo Dei , Subueni mihi apud altissimum iudicem ut  
mihi peccatori donet remisionem delictorum meorum  
propter magnam miserationum tuarum clementiam ,<sup>10</sup>  
Exaudi me sancte Michael inuocantem te , Adiuua me  
maiestatem tuam adorantem , Interpelle pro me  
gemescente , Et fac me castum ab omnibus peccatis  
fol. 36a.] insuper obsecro te preclarum atque decorem summae  
diuinita[tis] ministrum , Ut in nouissimo die benigne<sup>15</sup>  
susci[pi]as animam meam in sinu tuo sanctissimo , Et  
per[du]cas eam in locum refrigerii pacis et lucis et  
quietis , [U]bi sanctorum animæ cum lætitia et innu-  
merabile [ga]udio futurum iudicium et gloriam beatæ  
resur[re]ctionis expectant , Per eum qui uiuit et regnat<sup>20</sup>  
[in] secula seculorum amen ,

2 portam, perhaps for portum. in this folio which I put between brackets  
9 remisionem = remissionem. have been bound in too tightly into the  
12 interpelle = interpella. sewing of the MS.  
14 decorem = decorum. 16 For a note on the connection of  
15 This and other words or letters lux and quies see p. 78.

\* This prayer to St. Michael is evidently the forerunner of the following prayer  
in MS. Arundel 155, fol. 183, an eleventh century production, with interlined  
Anglo-Saxon gloss:

ORATIO DE SANCTO MICHAHELE.

Sancte Michahel archangele domini nostri Ihesu Christi , qui uenisti in  
adiutorium populi Dei . Subueni mihi peccatori apud altissimum iudicem , ut  
mihi donet ueniam peccatorum meorum propter magnam clementiam suam , et  
multitudinem miserationum suarum . Exaudi mé sancte Michahel invocantem té ,



## ORATIO AD SANCTAM MARIAM.

Sancta Maria gloriosa Dei genetrix et semper uirgo  
 quae mundo meruisti generare salutem , Et [l]ucem  
 mundi caelorumque gloriam obtulisti , Se[d]jētib[us] in  
 tenebris et umbra mortis , Esto mihi [p]ia dominatrix , 5  
 Et cordis mei inluminatrix , Et adiutrix apud Deum  
 patrem omnipotentem , Ut ueniam delictorum meorum  
 accipere , Et inferni tenebras eua[d]jere , Et ad uitam  
 æternam peruenire merear per ,

## ORATIO AD SANCTUM IOHANNEM BAPTISTAM. 10

Sancte Iohannes baptista qui meruisti saluatorem  
 mundi baptizare tuis manibus in fluuio Iordanis , Esto  
 mihi pius interuentor apud misericordem Deum redem-  
 fol. 366.] torem nostrum ut me a peccatorum tenebris eripiat et  
 ad lucem caelestis gratiæ perducatur qui tollit peccata 15  
 mundi , Et [re]gnum cælorum adpropinquare promisit  
 cui honor et gloria per omnia secula seculorem amen. ,

## SEQUITUR ORATIO.

Fiat mihi quaeso domine uera caritas supereminens  
 cuncta fides firma in corde , Galea salutis in capite , 20

18 The motive of this prayer is evidently derived from the metaphors in  
 Ephes. vi. 11, *et seqq.*

et adiua me maiestatem Dei adorantem , ac interpella pro me ingemiscemem ,  
 atque ab omnibus peccatis me fac castum tuis meritis , et intercessionibus .  
 Insuper obsecro te preclarum atque decorum summæ diuinitatis ministrum , ut  
 in nouissimo diē benigne suscipias animam meam in sinu tuo sanctissimo , ac  
 perducas eam in locum refrigerii lucis et pacis , ubi sanctorum animæ cum  
 lætitia et inenarrabili gloria futurum iudicium et gaudium beatæ resurrectionis  
 expectant , amen ,

This a good example of the manner in which the early prayers were treated  
 —a kind of polishing and elegantly revising—in later times. Another copy with  
 a few variants is contained in MS. Arundel 60, fol. 136.

Signum Christi in fronte . Uerbum salutis in ore ,  
Uoluntas bona in mente , Precinctio castitatis in circuitu ,  
Honestas actiones in opere , Sobrietas in consuetudine ,  
Humilitas in prosperitate , Patientia in tribulatione ,  
Spes in creatore , Amor uitæ æternæ perseuerantia 5  
usque in finem amen. ,

[ORATIO.]

Omnipotens et misericors Deus propter honorem  
nominis tui et per merita gloriosa beatorum apostolorum  
tuorum , Et fidem confessorum et uictorias martyrum ,<sup>10</sup>  
Qui pro nomine tuo coronam inuenerunt , Et per merita  
et orationes ecclesiæ tuæ catholice quam pretioso  
sanguine filii tui redemisti , Et intercessionem omnium  
sanctorum tuorum qui tibi placuerunt ab initio mundi ,  
fol. 374.] Miserere mihi peccatori da ueniam peccatis meis Libera<sup>15</sup>  
me ab omnibus malis , Qui regnas in secula saeculorum  
Amen. ,

[ORATIO.]

Deus qui nos in tantis periculis constitutos humana  
conspicis fragilitate non posse subsistere , Da nobis<sup>20</sup>  
salutem mentis et corporis ut ea quæ pro peccatis  
nostris patimur te adiuuante uincamus per. ,

[ORATIO.]

Deus qui conspicis quia in tua pietate confidimus ,  
Concede propitius ut de caeleste semper protectione<sup>25</sup>  
gaudeamus per. ,

3 actiones = actionis, or honestae actiones.

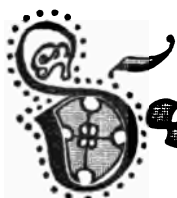
<sup>12</sup> ecclesiæ tuæ in a smaller handwriting, apparently a correction in MS.

<sup>19</sup> This prayer occurs twice in the

Leofric Missal, W., pp. 69, 78. "Deus qui nos in tantis periculis constitutos pro humana scis fragilitate non posse subsistere," etc., ut supra.

<sup>22</sup> per dominum nostrum, W.

## CONTRA UENENUM.



fol. 37b.]

[Deus] meus pater et filius et spiritus sanctus , Cui omnia subiecta sunt , Cui omnis creatura deseruit , Et omnis potestas subiecta est et metuit , Et <sup>5</sup> expauescit draco et fugit , Et silit uipera , Et rubeta illa quæ dicitur rana quieta torpescit , Scorpius extinguitur , Regulus uincitur , Et spalagius nihil noxium operatur , Sed omnia uenenata et ad huc ferociora repentia et animalia noxia tene-<sup>10</sup> brantur , Et omnes aduersæ salutis humanæ radices arescunt , Tu domine extingue hoc uenenatum uirus , Extingue operationes eius mortiferas et uires quas in sé habet euacua , Et dá in conspectu tuo omnibus quos tu creasti , Oculos ut uideant , Aures ut audeant , Corda ut <sup>15</sup> magnitudinem tuam intellegant ,

Et cum hoc dixisset totum semet ipsum armauit crucis signo , Et bibit totum quod erat in calice , Et post ea quam bibit dixit , Peto 'ut' propter quos bibi conuertantur ad te domine , Ad salutem quæ apud te est , Te <sup>20</sup> inluminante mereantur peruenire Amen ; ~

HANC LURICAM LODGEN IN ANNO PERICULOSO  
CONSTITUIT , ET ALII DICUNT QUOD MAGNA SIT UIRTUS  
EIUS , SI TER IN DIE CAN[TATUR].

<sup>1</sup> This article in another hand. It is apparently a rudimentary service for occasional use, consisting of (i) a prayer against poison, (ii) directions for blessing and taking the cup, and (iii) a prayer after communicating.

<sup>6</sup> silit=silet.

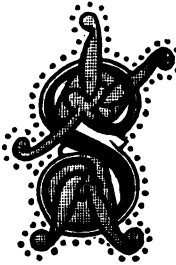
<sup>9</sup> Spalagius = spalangius, *musca venenosa*, in vet. gloss. Ducange, s. v. cf. Spalagi pestifera confectio, *Aldhelm*, cap. xi. Sometimes interpreted *talpa*, ἀσπάλαξ.

<sup>15</sup> audeant=audiant.

<sup>16</sup> intellegant=intelligent.

<sup>23</sup> Hanc luricam lodgen cantauit ter in omni die, C [the *MS. Bibl. Publ. Cantab.* LL. I. 10, fol. 43, as printed in Cockayne, *Leechdoms*, vol. I, p. lxviii.] Hymnum luricæ, Mone, from the DARMSTADT MS. which I collate under letter D. in the ensuing notes.

fol. 38a.]



UFFRAGARE trinitas, unitas

unitatis miserere trinitas ,

Suffragare queso mihi posito

maris magni uelut in periculo ,

Ut non secum trahat me mortalitas 5

huius anni neque mundi uanitas ,

Et hoc idem peto á sublimibus

caelestis militiae uirtutibus ,

Ne me linquant lacerandum hostibus

sed defendant iam armis fortibus , 10

Ut me illa praecedant in acie

caelestis exercitus militiae ,

Cherubinn et seraphinn cum milibus ,

Michael et Gabrihel similibus

Opto thronos uiuentes archangelos 15

principatus potestates angelos ,

Ut me denso defendentes agmine

inimicos ualeam prosternere ,

Tum deinde ceteros agonithetas ,

fol. 38b.] patriarchas quattuor quater prophetas 20

Et apostolos nauis Christi proretas ,

Et martyres omnes , Peto anthletas ,

Ut mé per illos salus sepiat ,

Atque omne malum á me pereat ,

1 The *Irish* MS., see *Introduction*, [which I collate as S. in the following notes], declares this poem to be written in hendecasyllabic verses, *i.e.*, in lines of eleven syllables, regardless of quantity or elision as usual in mediæval verses of this kind.

1 Subfragare, D.

2 trinitatis, C. S. D.

3 Subfragare, D. mihi queso, D.

3 posito, S.

4 maris sonum, H. [the eleventh century *Harley* MS. 585, fol. 152].

4 uelut, H.

6 uius, H.

8 Celestis, S. militiae, S.

10 me jam, S.

11 et illi me precedant, C. procedant, H. celestis, H.

13 cheruphin, C., H. cerubim, D. seraphin, C., H., seraphim, D.

14 Mihahel, C.

13 millibus, D.; mili'ti'bus, gl. caemppum, H.

14 Gabriel et Michael, D. Gabriel,

16 et potestates, C. H. [H.

20 quattuor, D.

21 et, omitted, C. D. apostolos, xii., H.

22 anathletas, D. anthletas Dei, C. athletas Dei, H.

23 per eos, D. salus eterna sepiat, H.

Christus mecum pactum firmum fereat  
 timor tremor tetras turbas terreat ,  
 Deus in penetrabile tutela ,  
 undique me defende potentia ,  
 Meæ gibbræ pernas omnes libera 5  
 tua pelta protegente singula ,  
 Ut non tetri demones in latera  
 mea librent ut solent iacula  
 Gigram cephale cum iaris et conas  
 pattham liganam sennas atque michinas 10  
 cladum crassum madianum , talios  
 bathma exugiam atque binas idumas ,  
 Meo ergo cum capillis uertice  
 galea salutis esto capite  
 fol. 394.] fronti oculis et cerebro triformi 15  
 rostro labie facie timpore  
 mento barbae superciliis auribus  
 genis buccis internaso naribus  
 pupillis rotis palpebris tautonibus  
 gingis ánale maxillis faucibus 20  
 dentibus linguæ ubae ori gutturi  
 gurgulione et sub linguæ ceruici

1 feriat, C. D.; fereat altered to feriat, H.

3 Inpenetrabili, C.D. tutela, D. H.

4 potentie tue, H.

5 gybræ, D., gibre, H.

6 tuta, C. D. H.

7 demones, C.

8 liberantur, H.

9 gygram, C., gigran, C.; cephalem, C., cepphale, D., chephalem, H.

10 patham, C., H., patam, D.

10 michi: nas, D.

11 cladum, C. "Chaladum, D.; Dequicaladum, another MS." Cockayne. Crassum, another MS. Uentrem, Cockayne, charassum, D.

11 talias, C. D. H.

12 batma, D.; adque bonis, H.

12 edumas, D.

13 uertici, C.; et uertici, D.; scapulis uertice, H.

14 capiti, C. D.

15 fronte, H. triforme, H.

16 labio, C. D. faciei, C. D. timpori, C., tympori, D.

17 barbe, H.

18 internasso, C.; internas sonaribus, H.

20 ignis, H.

20 anile, C. H., anhelæ, D., et faucibus, C. D. H.

21 lingue, C. H. ori uuae, C. D., ori ubae, H. gutturi, D., guttore, H.

22 gurgilioni, C., gurgulioni, D. sublinguæ, C., sublingua, D., sublingue, H. ceruice, C. H.

capitali ceotro cartilagini  
 collo clemens ad esto tutamini ,  
 De indé esto lurica tutissima  
 ergo uiscera ergo membra mea ,  
 Ut retrudas á mé inuisibiles 5  
 sudum clauos quos fingunt odibiles ,  
 Tege ergo Deus fortis lurica  
 cum scapulis humeros et brachia ;  
 Tege ulnas cum cubís et manibus  
 pugnos palmos digitos cum ungibus , 10  
 Tege spínam atque costas cum arctibus  
 Terga dorsumque neruos cum ossibus ,  
 Tege cutem sanguinem cum renibus  
 cata crines nátes cum femoribus ,  
 Tege cambas surras femoralia 15  
 cum genuclis polites et genua ,  
 Tege ramos concrecentes decies  
 cum mentagris iunges binos quinquies :  
 Tege talos cum tibiis et calcibus  
 crura pedes plantarum cum bassibus ; 20  
 Tege pectus iugulam pectus culum

1 ceutro, C., centro, D; cartilagine,  
 2 tutamine, C. H. [H.  
 3 Esto mihi, H.  
 3 lorica, D.  
 4 erga membra erga mea viscera, C.  
 D., erga uiscera mea erga membra  
 mea, H.  
 5 retundas, H.  
 5 inuisibilis, H.  
 6 fingunt, C. D., fingunt, with *g*  
 crossed through, H.  
 7 forti, C. D. forte, H. lorica, D.  
 Te gescyld erto, H. (a part of the  
 gloss. copied by the writer as a word  
 of the latin text).  
 8 humeros cum scapulis et brachia,  
 C. scapolis, D.  
 9 cubiis, altered to cubitis, H.  
 10 pugnas, C. palmas, C. D. un-  
 guibus, C. D.

11 s. et costas. C., et costam, D., et  
 costas, H.  
 11 artubus, C. D.  
 12 et neruos, C. dorsum neruosque,  
 D. H.  
 14 catacrinas, C. D. H.  
 15 cambos, H.; gambas, S.  
 15 suras, C. gambas sura, D.  
 16 poplites, C. D.  
 17 Here C. D. arrange the two  
 lines: Tege talos, etc., to bassibus  
 before the line Tege ramos, etc.  
 18 ungues, C., unges, D., and so H.  
 altered to ungues.  
 19 talas, H.  
 20 basibus, C. D.  
 21 pectus, omitted, C.  
 21 pectusculum, C. D. H.

mamellum stomachum et umbilicum ,  
 Tege uentrem lumbos genetalia ,  
 et aluum et cordis uitalia ,  
 Tege trifidum iecor et ilia  
 marsem reniculos fithrem cum obligio ,

5

Tege toliam toracem cum pulmone  
 uenas fibras fél cum bucliamini ,  
 Tege carnem iunginam cum medullis  
 splenem cum tortuosis intestinis ,

10

Tege uesicam adipem et partes  
 conpaginum innumeros ordines ,  
 Tege pilos atque membra reliqua  
 quorum forte præteribi nomina ,

fol. 40a.]

Tege totum me cum quinque sensibus  
 et cum decim fabre factis foribus ,  
 Vt á plantis usque ad uerticem  
 nullo membro foris intus egrotem ,

15

Ne de meo possit uitam trudere  
 pestis febris languor dolor corpore ,  
 Donec iam Deo dante seneam ,  
 Et peccata mea bonis deileam ,

20

Ut de carne iens imis caream

1 mamillas, C. D. H.

2 genitalia, C. D.

3 album, C.

4 triphydum, D.; iacor, H.

5 marsim, D.

5 fethrem, D.

5 obligia, C. D. H., for the obligation, which has a connection with this word, see *Cockayne*, vol. i. p. xli.

6 toleam, C. thoracem, D.

7 fífras, H.

7 bucliamine, C. D., bucliamini, [H.]

8 Carnem, omitted, C. unguinem,

D., inguinam, H.

8 medulis, H.

9 turtuosis cum, C., totuosis, H.

10 visicam, H.

10 pantes (=πάρτας) C. pantes, D. pantes, H.

12 piclos, H.; adque, H.

13 præteriti, C., præteriti, D., præteribi, H.

14 cumque sensibus, H.

15 decem, D., .x., H.

16 Uti, C. in verticem, D., ad uertice, H.

oo membro meo, H.

18 vitam possint, D.; posit, H.

19 langor, C.; febris, omitted, H.

20 donec nam, H.; dante deo, C. D.

21 bonis factis, C.

et ad alta euolare ualeam ,  
Et misero Deo ad aetheria ,  
lætus regni uechar refrigeria  
Amen , , Amen ,

2 ætherea, D., ethera, H.

3 lætus uehor regni, C.; letus, H.;  
uechar regni, D. H.

4 Amen; C. H. Amen., Amen,  
omitted D., but gives the colophon  
"Explicit hymnus quem Lathacan sco-  
tigena fecit."



fol. 40b.]

## PRO DOLORE OCULORUM.

✠ O' Ihesu adesto cum uisu es oculos meos saluator  
meos medice diuine omnium es prime dic sanabo te ab  
omni malo qui potest saluare da mihi donare lumen  
oculorum rector sæculorum amen ,

5

✠ Caput Christi oculos Gesæie frons nasuum Noe  
labia lingua Salomonis collum Timothei , mens Benjamin ,  
pectus Pauli , iunctus Iohannis , fides Abrahæ , sanctus  
sanctus sanctus usque ad finem ,

[BOUNDARIES OF THE PROPERTY WHICH  
QUEEN EALHSWIÐ HAS AT WINCHESTER.]

10

þæs hagan ge mære þe ealhspið hæfð æt pinton ceastre  
lið up of þæm forða on þone pestmestan mylen gear  
peste peardne þæt east on þone ealdan pelig 7 þonan up  
andlanges þæs eastran mylen geares þ[æ]t norð on þa 15  
ceap stræt þon þær east andlanges þære ceap stræte oð  
cyninges burg hege on þone ealdan mylen gear þæt þær  
7langes þæs ealdan myle geares oð hit facað on þæm  
ifihtan æsce þæt þær suð ofer þa tpi fealdan forðas on  
þa stræt midde þæt þær eft pest andlangæs stræte 7 ofer 20  
þone ford þæt hit sticap eft on þæm pestemestan mylen  
geare. ,

1 Perhaps this is a poem, written,  
as is often the case, as prose. In this  
case it will be best read thus:—

+ O Ihesu adesto  
cum uisu es oculos  
meos saluator meos  
medice diuine  
omnium es prime  
dic sanabo

te ab omni malo  
qui potest saluare  
da mihi donare  
lumen oculorum  
rector sæculorum  
Amen.

12 This in a small handwriting, inserted  
at the lower part of the page. It is of  
the ninth or tenth century apparently.

[FORMULA OF CONFESSION.]

✠ Confiteor domino Deo cel[i et] omnibus sanctis  
 illius et tibi frater<sup>vel soror</sup> quia peccaui nimis in uerbis in factis  
 in cogitationibus et in omnibus pollutionibus [mentis et]  
 corporis propter ea precor te ora pro me peccatricę uel  
 peccatori , 5

[FORMULA OF ABSOLUTION.]

Misereatur tui omnipotens Deus , et dimittat tibi  
 dominus omnia peccata tua . liberet te ab omni malo et  
 conseruet te in omni opere bono et per . . . .  
 . . . <sup>deus</sup> pariter ad uitam æternam :—

[ORATIO.]

Adesto supplicationibus nostris omñipotens Deus , et <sup>10</sup>  
 [quod hu]militatis nostre gerendum est minis[terio tuo  
 uirtutis im]pleatur effectum , per. ,

1 Warren, Leofric Missal, p. 217,  
 from which the missing words, in  
 brackets, have been supplied.

2 vel soror, added in a later and  
 smaller writing over the *frater*.

4 vel peccatori, added in a later  
 hand and paler ink.

9 deus, added in a later and smaller  
 writing overline



## APPENDICES.

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## APPENDIX A.

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### THE ROYAL MS. 2 A. XX.

THERE is a manuscript of the eighth century in the British Museum which appears to illustrate some of the characteristics of the Harley Codex in a remarkable manner. I have prepared the following account of it, relying in a great measure on the short description given in the British Museum *Catalogue of Ancient Manuscripts*, p. 60.

This vellum MS. consists of fifty-two leaves, measuring  $9\frac{1}{4}$  by  $6\frac{1}{4}$  inches, and contains from eighteen to twenty-four lines to a page. The leaves are in many instances soiled, stained, and bear evidence of rubbing, or chafing, so that the writing has become in places illegible; the edges have suffered from the clipping of the binders. It was written, according to Mr. E. M. Thompson, who edited the *Catalogue*, in England in the eighth century. All that is known of its history is, that it belonged in the seventeenth century to John Theyer, of Cowper's Hill, county Gloucester, who has written a note on fol. 11*b*, referring to an erasure in the Lord's Prayer in 1649, "Anno Domini 1649, Servitutis autem Angliæ prætextu parliamenti post Regem ejus perfidissime, malitiosissime, sceleratissime, et periniquissime occisum, et (ut Causidici dicunt) murderatum primo," etc. It is now marked 2 A xx of the Royal MSS.

The contents are as follows :—

1. Selected passages from the Gospels arranged as if for use as Lessons, preceded by the first and last verses, Gospels of St. Matthew, St. Mark, and St. Luke.

The Gospel passages are		Joh. i. 1-5.
In natale Sancti Iohannis	baptistæ	Joh. i. 6-14.
		Joh. iii. 16, 17.
		Joh. xiv. 1-4, 6.
		Joh. xv. 12-16.
		Joh. xvi. 33; xvii. 13.
		Matt. iv. 23, 24.
		Matt. viii. 1-17.
		Matt. viii. 23-27.
		Matt. ix. 1, 2, 18-33, 36-38.
		Matt. x. i.
De Maria.		Matt. xii. 46-50.
In natale Sancti Petri	secundum Matheum	Matt. xvi. 13-19.

2. The Lord's Prayer, "Oratio Dominica," in Latin, interlined with Anglo-Saxon glosses of the eleventh century. Of the erasure in this article notice has already been taken.

3. The Apostles' Creed, "Symbulum Apostolorum," in Latin, interlined with Anglo-Saxon glosses (at the beginning only) of the eleventh century. The text differs from the received form, and it is divided into twelve paragraphs, each one attributed to our Lord, or to one of the Apostles, omitting St. Andrew.

4. The Letter which our Lord wrote to King Abgarus, "Incipit epistola Saluatoris Domini Ihesu Christi ad Abagarum regem quam dominus manu scripsit et dixit." The first line has an Anglo-Saxon gloss.

5. A prayer, "Oratio," with Anglo-Saxon glosses interlined :—

Deus omnipotens et dominus noster Ihesus Christus  
et spiritus sanctus custodiat me diebus et noctibus corpus  
et animam hic et ubique in sempiterna sæcula.

6. Another prayer :—

Benedicat me dominus et custodiat me ostendatque  
dominus faciem mihi et misereatur mei convertat dominus  
vultum suum ad me et det mihi pacem et sanitatem amen.

7. A benediction :—

Sanat te Deus pater omnipotens qui te creauit , Sanat  
te Ihesus Christus qui pro te passus est , Sanat te spiritus  
sanctus qui pro te effusus est , Sanat te fides tua , qui te  
liberauit ab omni periculo et ab iniquitate.

8. The "Magnificat," here entitled "Hymnus Sanctæ  
Mariæ," with interlinear Anglo-Saxon gloss.

9. The "Canticum Zachariæ" or "Benedictus," with  
Anglo-Saxon gloss.

10. The "Canticum trium puerorum," also interlined  
with Anglo-Saxon gloss. The text differs from the  
ordinary version.

11. Charm against bleeding. The opening sentence  
is derived from the "Carmen Sedulii," which occurs further  
on in the MS.

Riuos cruoris to'Yridi  
contacta uestis obstruit  
fletu riganti supplicis  
arent fluenta sanguinis :

Per illorum quae siccata dominica labante coniuro sta ,  
per dominum nostrum.



Ociani interea motus sidera motus uertat restrige trea  
 flumina flumen aridum ueruens flumen pallidum parens  
 flumen rubrum acriter de corpore exiens restringe tria  
 flumina flumen cruorem restrigantem nervos limentem  
 cicatricis concupiscente timores fugante per dominum  
 nostrum Ihesum Christum.

For other charms see articles 35, 40. It is curious to observe how prayers and charms go together here as in the Winchester MS. Religion and magic had an indistinct border-line in some parts of Christendom at the period when these MSS. were written and used.

12. "Oratio sancti Hugbaldi abbatis." The prayer of St. Hugbald the Abbot. Mr. Thompson points out Beda's mention of Hygbald, an abbot in the province of Lindsey, under the year 669. This is a long prayer of invocation and confession. Begins:—"In primis obsecro supplex obnixis precibus," etc. Among the personages invoked are our Lord, the Holy Spirit, the Trinity, St. Michahel the Archangel, Gabrihel the Archangel, the Apostles, Patriarchs, Prophets, Sancta Maria semper virgo, St. John the Baptist, the Innocents, the martyrs from Abel downwards, St. Gregory pontifex, priests and confessors, St. Stephen, and all deacons and ministers of the Churches, St. Paul the anchorite, and St. Anthony and all anchorites, monks, and clerics, St. Helena and St. Anna and all widows, and all perfect men and women. The doxology is introduced, and has been interlined with a Greek gloss in Roman characters. The prayer concludes with a "deprecatio" or "desire for a blessing":—

Benedictio Dei patris cum angelis suis sit super me.

Benedictio Jhesu Christi cum apostolis suis sit super me.

Benedictio spiritus sancti cum septem donis\* sit super me.

\* See p. 73.

Benedictio sanctæ Mariæ cum filiabus suis sit super me.  
Benedictio ecclesiæ catholicæ cum filiis suis electis sit  
super me.

13. A prayer without title "Fiant merita et orationes  
sanctorum," etc. Omitted in the above-mentioned *Catalogue*.

14. "Oratio Sancta," a long prayer beginning "Spi-  
ritum mihi domine tuæ caritatis infunde." Omitted in  
the *Catalogue*. Another copy in Harl. MS. 7653, art. 4.

15. A morning prayer, "Oratio Matutina," which  
begins "Mane cum surrexero," cf. Harl. MS. 7653, art. 2.  
I have given it at length in another part of this work (p. 30).

16. A prayer of St. Augustine the Bishop, *i.e.*, St.  
Augustine, Bishop of Hippo. It is entitled: "Oratio  
Sancti Agustini episcopi," and begins: "Deus univer-  
sitis conditor presta mihi primum ut te bene rogem," etc.,  
and consists of a series of invocations to the Father.

17. A prayer to the Trinity without title: "Sancta  
trinitas una diuinitas praesta mihi aduersus omnia antiqui  
hostis tentamenta tua (*sic*) protectionis clementer auxilium":  
omitted in the *Catalogue*.

18. Another prayer of St. Augustine entitled, "Oratio  
Sancti Agustini episcopi," it begins: "Domine Ihesu  
Christi qui de hoc mundo transisti ad patrem," etc.

19. "Oratio matutina," or morning Prayer. Begins:  
"Ambulemus in prosperis hujus diei luminis." This is  
manifestly metrical, or more properly speaking a rhythm-  
ical composition and to some extent rhyming. I venture  
to transcribe it, although it is written as prose in the MS.,  
in these lines:

Ambulemus in prosperis  
huius diei luminis

in virtute altissimi  
 Dei deorum maximae,  
 In beneplacito Christi  
 In luce spiritus sancti  
 In fide patriarcharum  
 In gaudio angelorum  
 In via archangelorum  
 In sanctitate sanctorum  
 In operibus manachorum (*sic*)  
 In martyrio martyrum  
 In castitate uirginum  
 In Dei sapientia  
 In multa patientia  
 In doctorum prudentia  
 In carnis abstinencia  
 In linguæ continentia  
 In trinitatis laudibus  
 In acutis sensibus  
 In bonis actibus  
 Semper constituti  
 In formis spiritalibus  
 In diuinis sermonibus  
 In benedictionibus  
 In his est iter omnium  
 pro Christo laborantium  
 Quod ducit [nos?] post obitum  
 In gaudium sempiternum:

20. "Oratio milite (*sic*) in templo." "Pater peccauit," etc. From the parable of the Prodigal Son, Luke xv. 18, 19, and that of the Pharisee and Publican, Luke xviii. 13.

21. A Litany, "Laetania." It consists of invocations of Saints, etc., followed by prayers or short ejaculatory sentences. No English saints are included in the series.

22. The Angelic Hymn or "Hymnus Angelicus,"

better known as the "Gloria in excelsis." Greek glosses in Roman characters have been interlined.

23. A short creed or "✠ Fides Catholica" differing from those usually given :—

"Credimus in unum Deum patrem omnipotentem et in unum dominum nostrum Ihesum Christum filium Dei et in spiritum sanctum Deum, non tres deos. Sed patrem et filium et spiritum sanctum , Unum Deum colimus et confitemur."

24. A prayer without title, beginning: "Domine Deus pater qui es omnium rerum creator."

25. A series of twenty-three prayers, many of which have later titles, in Anglo-Saxon, interlined. The initial letters form an alphabet. But the "B" prayer is misplaced. After the prayer beginning with the letter N, there is inserted a poem in eight lines, alternately written in black and red ink. It begins: "Dextera nos [Christi] saluos conseruit in aeuum." Of the series the following are the beginning words :—

1. Altus auctor omnium creaturarum Deus et aequus.
2. Cunctis uia es ad uitam uolentibus remeare , Qui pedibus
3. Domine Deus meus qui es fons omnis innocentiae.
4. Ego seruus tuus Ihesu fili magni Dei agere tibi gratias.
5. Beata benedicta incarnataque clementia numquid digne.
6. Fidelium omnium aequissimus iudex qui humano.
7. Gentium sola uitae expectatio , tu Deus misericors.
8. Humilis excelsa sancta singularisque pietas qui.
9. Ihesu domine Deus uia uita ac ueritas caelestis.
10. Karitatis auctor castatis (*sic*) doctor et amator.
11. Lux lucis inluminans mundum et fores luminis.
12. Magister bone Deus meus Deus exercituum Deus omnis.
13. Nomen tibi est e'm'manuel novi testamenti.
14. O unigenitus Dei filius qui mihi murus es inexpugnabilis
15. Princeps pacis patientiae doctor , atque forma uerae.
16. Quaeso te preclare clementissime Deus ut tu qui.

17. Rex\* regum et dominus dominantium , tu qui aures.
  18. Sancte saluator sanitas pereuntium medicus.
  19. Te fortissime magne potens domine qui solus.
  20. Verus largitor uitae perpetuae atque aeternae.
  21. Xp̄e qui es uita morientium et salus infirmantium.
  22. Ymnorum solus dignus laudibus Deus Deique filius.
  23. Zelotis sempiternus Deus qui es discretor.
26. A Psalm in elegiac verse, without title, commencing :—  
 "Me similem cineri uentoque umbræque memento."
27. The 83rd (84th) Psalm translated into twenty elegiacs :—  
 "Quam dilecta tui fulgent sacraria templi  
 Atria cuius amor flagrat ad alma meus."
28. Fourteen hexameter verses entitled "Versus cuḏ  
 (? Cuḏberhti), de sancta trinitate," commencing :  
 "Mente canam domino grates laudesque rependens."  
 A later hand, on the upper margin, extends "cuḏ" into  
 "cujusdam."
29. A short form of confession : "Peccauī domine  
 peccauī coram te," etc. Omitted in the *Catalogue*.
30. A Litany or Prayer of Intercession, entitled,  
 "Precatio ad sanctam Mariam et sanctum Petrum et ad  
 ceteros apostolos." It begins : "Intercede pro me Sancta  
 Maria beatissima," etc.
31. A prayer to our Lord, without title : "Obsecro  
 diuitias bonitatis tuae," etc. Omitted in the *Catalogue*.
32. "Oratio Moucani" (perhaps for *monachi*). It begins,  
 "Dominum patrem Deum filium Deum," etc. This is  
 followed by seven other prayers. They all end with the  
 interjection of "Eloe, Sabaoth," etc.

\* For the text of this prayer see page 76. Its Anglo-Saxon title here is, "Be Cristes ærona loccum."

33. "Oratio penitentis," beginning: "Gratias ago Deo meo qui me," etc.

34. A prayer for protection of the different parts of the body. It is of value for comparison with the LORICA (see p. 91) of which notice occurs in another place:—

"Obsecro te Ihesus Christus filius Dei uiui per crucem tuam ut demittas delicta mea , pro beata cruce , custodi caput meum , pro benedicta cruce custodi oculos meos , pro ueneranda cruce custodi manus meas , pro sancta cruce custodi uiscera mea , pro gloriosa cruce custodi genua mea , pro honorabili cruce custodi pedes meos , et omnia membra mea ab omnibus insidiis inimici , pro dedicata cruce in corpore Christi , Custodi animam meam et libera me in nouissimo die ab omnibus aduersariis , pro clauibus sanctis quae in corpore Christi dedicata erant , tribue mihi uitam æternam et misericordiam tuam Ihesus Christus , et uisitatio tua sancta custodiat spiritum meum."

35. A charm or exorcism, written partly in Greek, in Roman characters, and partly in Latin :

Eulogumen , patera , caeyo , caeagion , pneuma , caenym , caeia , caeiseonas , nenon , amin , Adiuro te satanae diabolus aelfae , per deum <sup>1</sup>uiuum ac uerum , et per trementem diem iudicii<sup>1</sup> ut refugiat ab homine illo qui abeat hunc aepis[tolam] scriptum<sup>2</sup> secum in nomine Dei patris et filii et spiritus sancti.

The first sentence has been reduced into the Greek equivalents by Mr. Thompson :—*Εὐλογοῦμεν πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα καὶ νῦν καὶ ἀεὶ καὶ εἰς αἰῶνας αἰώνων ἀμήν.*

This article is an interesting example of Greek as studied and understood by the clergy of the eighth century.

<sup>1</sup> Erasures here in MS.

<sup>2</sup> Scriptam, T.

The word *aelfae* or *ælfæ*, which is used as a synonym of *Satanas* and *diabolus*, is the *elf* of northern mythology.

36. "Oratia sanctæ Mariæ matris domini nostri." A prayer of the Virgin Mary invoking the Trinity and the Persons of the Father and the Son. It begins: "Auxiliatrix esto mihi sancta trinitas," but has a second entry at the lower margin to which the reader's attention is drawn by a Y, intended for the beginning of the article. "In nomine Dei summi , Pax patris aeterni luminis salus sempiterna."

37. A prayer, without title, beginning :—"Te deprecor pater sancte ut digneris me salvare." It is a long prayer of invocation, or it might be called a Litany, naming the Father, Son, and Holy Spirit, the Trinity, the angelic orders, the patriarchs, David, the twelve apostles, with short notices of the principal events in their life, the early martyrs, saints, the seven<sup>1</sup> creatures of heaven, and four<sup>2</sup> of earth, the sun, the moon, and the stars. The ending is, "Omnis spiritus qui laudat dominum deprecetur pro me omnipotentem Deum , Cui honor est et potestas et gloria per infinita seculorum secula. Amen."

38. A prayer of St. Augustine, "Oratio sancti Augustini," beginning: "Deus iustitiae te deprecor , Deus misericordiae."

39. Note on the cross: "Crux Christi Ihesu domini Dei nostri ingeritur mihi."

40. Charms to arrest hemorrhage :—

Riuos cruoris torridi  
contacta uestis obstruit  
fletu rigantis supplicis  
arent fluenta sanguinis.

<sup>1</sup> The planets

<sup>2</sup> i.e., the elements of earth, air, fire, and water.

Per illorum uenas cui siccato dominico lauante con-  
iuro sta.

Per dominum nostrum Ihesum Christum filium tuum  
qui tecum uiuit et regnat Deus in unitate spiritus sancti  
per omnia secula seculorum.

In nomine sanctae trinitatis atque omnium sanctorum  
ad sanguinem restringendum scribis hoc COMAPTA OCOFMA  
CTYTONTOMEA EKTΥTOΠO. ✠ Beronice. (*i.e.*,  
*στύγον τὸ αἷμα ἐκ τοῦ τόπου*.)

Libera me de sanguinibus Deus Deus salutis meæ  
cacincaco TCAPTETE per dominum Ihesum Christum ,  
Christe adiuua ✠ Christe adiuua ✠ Christa adiuua.

Riuos cruoris torridi  
contacta uestis obstruit  
fletu rigante supplicis  
arent fluenta sanguinis.

<sup>1</sup> Beronice libera me de sanguinibus Deus Deus salutis  
meæ. AMICO CAPDINOPO ΦΙΦΙΡON ΙΑΡΑCΑCIMO fodens  
magnifice contextu fundauit tumulum usugma domine  
adiuua.

41. The well-known hymn, entitled: "Carmen Sedulii  
de natale domini nostri Jhesu Christi." It begins:—

"A solis ortus cardine — Ad usque terrae limitem  
Christum canamus principem — Natum Maria virgine."

Here and there a word is interpreted by an Anglo-  
Saxon gloss interlined. For this "Cælii Sedulii Hymnus,"  
see Migne, *Patrol. Cursus*. xix., 765. It consists of twenty-  
three four-line stanzas, each beginning with a letter of  
the alphabet taken in order from A to Z.

42. Another hymn of similar construction, but of

<sup>1</sup> Beronice, according to an early tradition, was the name of the woman who was  
cured of the issue of blood, Matt. ix, 20; Mark v, 25; and Luke viii, 43. She is  
the legendary Veronica.




different metre, of which the title, if there was one, and parts of the first line are cut away. It begins :—

“Alma fulget in . . ssis , Perpes regnum unitas ,  
Hierusalem quae est nostrum , Celsa mater omnium ,  
Bonis dignam quam creauit , Rex aeternus patriam ,  
Malis absque qua felices , fine nullo gaudeant.”

This is an interesting poem upon the joys and the inhabitants of the new Jerusalem. At the end of the first leaf are the rubrical directions, “In perennis die Sabbati,” but the text continues over leaf, although in the British Museum *Catalogue* it is treated as a separate article, and described as a hymn: nearly obliterated. The alphabetic arrangement of the first letters in each stanza, however, shows it to be all one poem. From the fact of these two abecedarial poems having been transcribed together, we may be allowed to attribute the authorship of this latter one also to Sedulius. It is certainly a composition of considerable merit, and has a Sedulian aspect both as to formation and construction, as well as to subject and treatment. The second page containing the verses from N to Z is very indistinct.

On the fly-leaf at the end, in a later hand, are written (1.) a prayer for sleep, founded on the narrative of the seven sleepers of Ephesus; (2.) a prayer for hearing, by intercession of St. Blaise; (3.) a prayer and charm for stopping any flow of blood; and (4.) directions for avoiding some evil (perhaps the operation of bloodletting) called *minuta*: viz., “Sanctus Cassius minutam habuit, dominumque deprecatus est, ut quicumque nomen suum portaret secum hoc malum non haberet, dic ‘pater noster’ tribus uicibus.”

Many of the pages of this ancient and remarkable MS. are signed at the top left-hand corner with the sacred

monogram , which also occurs at the beginning of several sentences.

A considerable number of Latin prayers have been added in the margins (now unfortunately mutilated), written by an English hand, a priest but not a professional scribe, about the end of the tenth or beginning of the eleventh century. The same hand is that of the writer of the Anglo-Saxon glosses to the Lord's Prayer, of part of the Creed, and other articles, as well as of the titles or rubrics to the alphabetical series of prayers. The Codex indicates a variety of handwriting. The oldest (folios 2-12) is a beautiful round hand of the early type. The second a mixed hand, between the round and pointed types. The third class is of the pointed style. The leaves which contain this latter class are shown by Mr. Thompson to be somewhat later additions. The initials are of the Irish pattern, bordered with small pearl-work or dottings, and filled in with patches of various colours. The first word "Liber" is written in letters of gold and silver, edged with red.

## APPENDIX B.

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### THE HARLEY MS. 7653.

THIS manuscript has some characteristics in common with the Nunnaminster Codex. It is of vellum, but only seven leaves are now extant, measuring about 9 by 6½ inches. There are eighteen lines to a page. Mr. Thompson who has described it for the "Catalogue of Ancient MSS. in the British Museum," Part II., Latin, p. 61, states that it was written apparently by an Irish<sup>1</sup> scribe in the eighth or ninth century. It belongs to the class of Private or Special Prayers and does not appear to represent any local Liturgical arrangement.

1. The first article, which is imperfect, is a Litany:—

. . . . es tu mihi sanitas , Cherubin es tu mihi  
uirtus , Serabin es tu mihi salus et arma ,

In nomine patris et filii et spiritus sancti oro uos ac  
deprecor ut me in orationibus uestris habere dignemini ,  
Ut pro me Dei famula<sup>2</sup> oretis , Ut numquam inmundus  
spiritus siue aduersarius nocere me possit ,

David sancte te deprecor ,  
Helias sancte te deprecor ,  
Moyses sancte te deprecor ,  
Sancte Paule te deprecor ,  
Sancte Andrea te deprecor ,  
Sancte Iacobe te deprecor ,

<sup>1</sup> The invocation of St. Patrick in Art. 7 seems to favour this view.

<sup>2</sup> This use of the feminine is comparable with feminine forms in corresponding passages in the MS. which forms the body of this book.

Sancte Thoma te deprecor ,  
 Sancte Iohannes te deprecor ,  
 Sancte Philippe te deprecor ,  
 Sancte Bartholomee te deprecor ,  
 Sancte Iacobe te deprecor ,  
 Sancte Mathee te deprecor ,  
 Sancte Simon te deprecor ,  
 Sancte Taddee te deprecor ,  
 Sancte Iohanne baptista te deprecor ,  
 Sancte Marce te deprecor ,  
 Sancte Luca te deprecor ,

Sancta Petronella , Sancta Agna , Sancta Agatha ,  
 Sancta Cecilia , Sancta Eugenia , Sancta Tecla , Sancta  
 Perpetua , Sancta Benedicta , Sancta Eufemia , Sancta  
 Constantina , Sancta Juliana , Sancta Eulalia , Sancta  
 Lucia , Sancta Tarsilla , Sancta Emilia , Sancta Iustina ,  
 Sancta Cristina , Sancta Scolastica , Sancta Romula , Sancta  
 Musa , Sancte Anastasia , Uos deprecor custodite animam  
 meam et spiritum et cor et sensum et omnem meam  
 carnem.<sup>1</sup>

Angeli archangeli prophetę apostoli et beatissimi mar-  
 tyres Nazareni coronati<sup>2</sup> sine macula , Et sanctus Siluester  
 et sanctus Laurentius In nomine Sabahot , Deus Abraham  
 et Deus Isac et Deus Jacob , Deus angelorum , Deus  
 archangelorum , Deus patriarcharum , Deus prophetarum ,  
 Deus apostulorum , Deus martyrum , Deus uirginum , Deus  
 omnium sanctorum , Deus patrum nostrorum miserere mei  
 semper ,

<sup>1</sup> From the long list of Virgins, Saints, and Martyrs, and the use of the feminine *famula*, I conjecture that this MS. was the property of a Nun, or perhaps Head of a Nunnery. The same term, *famula*, occurs in article 6, but the masculine *peccatori* is also therein used.

<sup>2</sup> For the "Quatuor coronati," whose names were Claudius, Nicostratus, Symphorianus, and Castorius, see the following MSS. in the British Museum:—Arund. 91, f. 218b; Harley 2802, f. 99; Reg. 8 c. vii, f. 165; and Add. 18,851, f. 484b.

Omnes inimici mei et aduersarii fugiant ante conspectum maiestatis tue , et per istos angelos corruant sicut corruit Goliath<sup>1</sup> ante conspectum pueri tui Dauid ,

Uniuersos angelos deprecor expellite si quis inmundus /. spiritus<sup>2</sup> uel si quis obligatio<sup>3</sup> uel si quis maleficia hominum me nocere cupit.

Si quis hanc scripturam secum habuerit non timebit a timore nocturno siue meridiano.

Uide ergo Egipti ne noceas seruos neque ancillas Dei<sup>4</sup> non in mare non in flumine non in esca non in potu non in somno nec extra somno nec in aliquo dolore corporis ledere presumas ,

Libera me domine libera me domine quia tibi est imperium et potestas per dominum Ihesum Christum cui gloria in secula seculorum :

2. The second article is the prayer, "Mecum esto Sabaoth," etc, referred to at page 29, where I have quoted it at length, cf. MS. Reg. 2 A. XX, art. 15.

<sup>1</sup> Compare the prayer of King Æthelstan before he went to the Battle with the kings in A.D. 926.—"for gif me drihten ꝥ þin seo mihtigu hand mines unstrangan heortan gestrangie 7 ꝥ ic þurh þine þa miclan mihte mid handum minum 7 mihte stranglice 7 perlice ongan mine fynd , þinam mæge spa ꝥ hy on minre gesihþe feallan 7 gereosan spa spa gereas Goliath foran Dawides ansyne , þines cnihtes," etc. "Concede mihi ut tua manus cor meum corroboret ut in virtute tua in manibus viribusque meis bene pugnare viriliterque agere valeam ut inimici mei in conspectu meo cadant et corruant sicut corruit Goliath ante faciem pueri tui Dauid," etc. (Birch, *Cartularium Saxonicum*, Nos. 626, 627.)

<sup>2</sup> spiritus added in the margin, and marked thus /. for insertion.

<sup>3</sup> obligatio: for this form of magic or incantation see Cockayne, *Leechdoms* (Rolls Series), vol. I., p. xli.

<sup>4</sup> The mark ƿ over "non in esca," refers to the insertion *non in mare non in flumine*, written on the lower margin with h' over the line to the left.

## 3. A prayer beginning :—

Pater et filius et spiritus sanctus illa sancta trinitas esto mihi adiutrix.

Simul obsecro angelos archangelos uirtutes, etc., ut intercedant pro me peccatori, etc.

Michaellem sanctum et gloriosum deprecor , Rafael et Uriel Gabriel et Raguel Heremiel et Azael ut suscipiant animam meam in nouissimo die cum choro angelorum, etc.

## 4. A prayer beginning :—Incipit oratio.

Spiritum mihi domine tuę caritatis infunde, etc.  
Another copy in MS. Reg. 2A. XX, art. 14, where it is entitled "Oratio Sancta."

5. A hymn somewhat resembling the *Te Deum Laudamus* :—

IN NOMINE DEI SUMMI ,

Pater immense maiestatis per uenerandum filium tuum  
uerum unigenitum te deprecamur ut amoris tui ardor  
augeatur in nobis ,

Sanctum quoque paracletum spiritum oramus adiu-  
uare nos ,

Te dominum confitemur ,

Te Deum laudamus ,

Te ęternum patrem omnis terra ueneratur ,

Tibi omnes angeli tibi cęli et terra et uniuersę potestates ,

Tibi cherubin et seraphin incessabili uoce proclamant ,

Sanctus sanctus sanctus dominus Deus Sabaoth pleni  
sunt cęli et terra gloria tua osanna in excelsis ,

Te gloriosus apostolorum chorus te prophetarum lauda-  
bilis numerus ,

Te martyrum candidatus exercitus ,

Te per orbem terrarum sancta confitetur ecclesia patrem  
inmensę maiestatis uenerandum tuum uerum unigenitum  
filium ,

Sanctum quoque paracletum spiritum ,

Tu rex glorię Christe ,

Tu patri sempiternus es filius ,

Tu ad liberandum mundum suscipisti hominem non  
aborruisti uirginis uterum .

Tu deuicta morte aculeo aperuisti regna cęlorum .

Tu ad dexteram sedis in gloria patris ecce uenturus ,

Te ergo quesumus nobis tuis famulis subueni quos  
pretioso sanguine redemisti ęternam fac cum sanctis in  
gloriam intrare :

6. A prayer :—

Deus altissime Deus misericordię qui solus sine peccato  
es. Tribue mihi peccatori<sup>1</sup> fiduciam in illa hora propter  
multas miserationes tuas , Ut ne tunc apareat quę nunc  
uelata est impietas mea coram expectatoribus angelis et  
archangelis patriarchis et prophetis apostolis iustis et  
sanctis , Sed salua me pia gratia et miseratione tua Induc  
me in paradiso diliciarum tuarum cum omnibus perfectis ,  
Suscipe orationem famulę<sup>2</sup> tuę precibus omnium sanctorum  
tuorum qui tibi a sęculo placuerunt , Quoniam tibi debetur  
omnis adoratio et gloria per omnia sęcula seculo[rum] :

7. A hymn or metrical prayer : “ Oratio.”

In pace Christi dormiam

ut nullum malum uideam

a malis uisionibus

in noctibus nocentibus ,

Sed uisionem uideam

diuinam ac propheticam .

<sup>1</sup> The masculine form is here followed by <sup>2</sup> the feminine.

Rogo patrem et filium ,  
 Rogo spiritum sanctum ,  
     Rogo nouam ꝑclesiam ,  
 Rogo Enoc et Heliam ,  
 Rogo patriarchas . . . .  
 Rogo baptistam Iohannem .  
     Rogo et beatos angelos  
 Rogo omnes apostolos  
 Rogo prophetas perfectos  
 Rogo martyres electos  
     Rogo sanctum Patricium  
 Rogo sanctum . . . . ium  
 Rogo mundi saluatorem  
 Rogo nostrum redemptorem .  
 . . animam meam saluare digne . . .  
 In exitu de corpore  
     Te deprecor ut debeat . .  
 ex intimo cordis mei  
 ne derelinquas in inferno animam meam  
 Sed esse tecum in cęlo  
 In sempiterno gaudio :—

8. The last article is imperfect :—

#### ORATIO SANCTI IOHANNIS.

Aperi mihi pulsanti ianuam uitę princeps tenebrarum  
 non occurrat mihi , Non noceat mihi pes superbię , Et  
 manus extranea . . . . .

Here the MS. ends abruptly at the bottom of the leaf,  
 and the rest is wanting.



## APPENDIX C.

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### NOTES ON THE LURICA OF LODGEN.

THE following abbreviations are used in these notes upon the unusal and difficult words which occur in the LORICA.

A. The Harley MS. 2965, from which my text is derived. It is not glossed. Apparently it was unknown to Cockayne, Mone, and Stokes.

C. The Cambridge MS., Bibl. Publ. Ll. 1. 10, fol. 43, as printed in Cockayne, *Leechdoms*, vol. i, p. lxviii. Its Latin text is of the eighth century. It was not intended to be glossed; but the Anglo-Saxon glosses (which were considered by the late Mr. Bradshaw, the librarian, to be contemporary) have been introduced overline afterwards in a small hand. Cockayne, however, distinguished two hands in the gloss; one of the end of the tenth, which I call c. 1; the other of the eleventh, which I call c. 2.

D. The Darmstadt MS. No. 2106, as printed in Mone's *Lateinischen Hymnen*, Freiburg, 1853, p. 367. This is attributed by Mone to the end of the eighth century.

H. The Harley MS. 585, fol. 152, Anglo-Saxon glosses. This is of the tenth century. It is evidently copied from an older glossed example, and has several corrections in a later hand.

S. The MS. in the Library of the Royal Irish Academy, as printed by Dr. Whitley Stokes in his *Irish glosses*. It is of the fourteenth century and has an interlined Irish gloss.

E. *The Epinal Glossary*, edited by H. Sweet, 1883.

W. T. Wright's *Anglo-Saxon Vocabularies*, edited by R. P. Wülcker, 2 vols. 1884,

The metre seems to divide itself thus :—

u —	u —	u u —	u —	u —
— —	— —	— u —	— —	
— u	— u	— u u	— u	
		u — —	u u	
		— — —		

But it is very irregular, and the final iambus appears to be the only important foot in the line.

Agonithetas : cempan, c. 1.

Proretas : stioran, c. 1 ; *πρωράτας*, *Cockayne* ; ancorman, Abp. Ælfric's vocab., W. i. 166, 7. ; ancerman, Suppl. to Abp. Ælfr. *ibid.*, 182, 9 ; proreto, to sterne or to sterve out, 15th cent. vocab., *ibid.*, 605, 27 ; steersmen, Irish gl.

Anthletas, cempan, c. 1 ; principes belli, Irish gl. S.

Gibræ : lichoman, l. 1 ; גִּבְרָה, viri, "hominis," Irish gloss, *Cockayne*.

Pernas ; artus, "trunk of the chest," Irish MS., latera, glos. apud Diefenbach, *Cockayne* ; perna, flicci (flitch) 8th cent. A. S. vocab., W. i. 38, 34. ; perna, flicce, 10th or 11th cent. vocab., *ibid.*, 272, 5. ; perna, a flyk of bacon, 15th cent. vocab., *ibid.*, 789, 34. ; flicii, E. 20 A. 10.

Pelta : πέλτη, *Cockayne* ; pelta, lytel scyld, Abp. Ælfr. vocab., W. i. 142, 29.

Gigram : hnoll, c. 1 ; "the skull or top of the forehead," Irish gloss ; "gigrars, cora," 11th cent. gloss in Cotton MS. Cleop. A. iii, fol. 45a, W. i. 413, 9. ; giga, se flæsc toþ wiþ æstan þone tux, *ibid.*, fol. 46b, 415, 24. *Cockayne* suggests the reading gyrgram for גִּיגְרָם, neck, and adds "Scora glosses Trichilo, that is, *τράχηλος*." Cf. gingiuæ, toðaf læsc, Abp. Ælfr. vocab., W. i. 157, 33.

Cephalem : κεφαλὴν, *Cockayne* ; heafudponnan, c. 1 ; "the crown," Irish gl. S.

Iaris : Cockayne says " שַׁעַר is a conjecture of Dr. W. Wright, as by error for Siaris "; loccum, c. 1 ; cf. coma vel cirrus, locc unscoren, unshorn hair, Abp. Ælfr. vocab., W. i, 156, 12., cirris, loccum, 11th cent. vocab., *ibid.*, 373, 3., 510, 20. ; capillis, Irish gloss. S.

Conas : "perhaps from עַן, giving the initial a guttural sound," *Cockayne* ; oculos. Irish gloss ; egan (eyes) c. 1 ; Daniel in his *Thesaurus Hymnologicus*, Lips., 1855, vol. 4, p. 116, suggests comas.

Pattham : "the forehead, Irish gl. S. Syriac, patho, or patha, os, vultus, facies, Dr. Wright," *Cockayne* ; onplite, ondplitan, c. 1 ;

Liganam : "if read *lisanam* will be Semitic, and so another MS.," *Cockayne* ; tungan (tongue), c. 1 ; the gloss-writer evidently considered the word = linguam ; "tongue" Irish gl. S.

Sennas : "from שֵׁן," *Cockayne* ; toeð (teeth), c. 1 ; "dentes," Irish gl. S.

Michinas : "the Irish gl. gives *micenas* as something unknown belonging to the teeth : μυκτῆρας, perhaps," *Cockayne* ; næsðyrel, c. 1, i.e., nostrils, cf. foramina, þyrel, 10th cent. A. S. vocab., W. i, 241, 5, per foramen acus, þurh nædle þyrel, *ibid.*, 481, 17., foramen, þyrl, Abp. Ælfr. Colloq., *ibid.*, 100, 6.

Cladum : spiran, c. 1 ; spioran, c. 2 ; "perhaps Arabic kadhalun, Syriac kedala, neck, cervix, Dr. Wright," *Cockayne* ; Chaladum, D. ; "dequicaladum, another MS." *Cockayne* ; perhaps חלעיים, loins, *Cockayne* ; collum, Irish gl. S.

Crassum : breost (breast), c. 1 ; "another MS. ventrem, it is then פֶּרֶשׁ or פֶּרֶץ," *Cockayne* ; pectus, Irish gl. S.

Madianum : sidan (side), c. 1 ; "latus, Irish gl. S. ; גַּלְמַעִים" *Cockayne*.

Talios : lendana, c. 1 ; "entrails, Irish gl.," *Cockayne* ; cf. lumbare, vel renale, lenden sidreaf, Abp. Ælfr. vocab., W. i, 151, 37 ; lumbia, lendena, *ibid.*, A. S. vocab., i, 265, 29, and 435, 1. ; renes, lendena, 11th cent. A. S. vocab., W. i, 307, 10 ; sacra spina, lendenban neofeward ; renes vel lumbi, lendenu vel hypeban, Abp. Ælfr. vocab., W. i, 159, 23, 24. ; nefresis, lendenwyr, *ibid.*, 113, 12. ; clunis, lēndnum, E. 7 E. 37.

Bathma : ðeeoh (thews or thighs), c. 1 ; thighs, loins, or waist, Irish gloss. S. ; Βαθμοί, ἰχνη, πόδες, Hesych., *Cockayne* ; bathma, *id est* femora, þeoh, 10th cent. A.S. glossary, W. i, 193, 8. ; cf. bottom, *Engl.*

Exugiam : midirnan, c. 1 (evidently a false reading) ; "micgernu, H. ; gescincio, gl. C., W. i, 20, 45. ; gihsinga vel micgern, gl. Cleop. A. iii, fol. 34a, W. i, 162, 28 ; *id.*, 34c, exigia, gesanco, *id.*, 34a ; axungia, fat ; micgern = house of urine. The glossaries make confusion between the kidneys, the fat about them, and the intestines," *Cockayne* ; exugia, *id est* minctura, micgerne, A. S. gl., W. i, 233, 43. ; exugia, gihsinga, oððe micgern, *ibid.*, 393, 23. ; axungia, rysil (fat), E. 1, A. 5.

Idumas : honda (hands), c. 1 ; יָדַיִם, *Cockayne* ; manus, Irish gl. S.

Rostro ; næbbe, c. 1 ; the bill, Irish gl. S.

Labio ; peolure (lip), c. 1 ; lip, Irish gl. S.

Timpore : ðunnþengan, c. 1 ; timpor, ðunwange. A. S. vocab., W. i, 290, 13 ; timpus, þunwang, Abp. Ælfr. vocab., W. i, 156, 17. ; timpus, þunwencge, 11th cent. vocab., W. i,

305, 17.; timpus, þunwænge, 11th cent. semisaxon vocab., W. i, 536, 3.; tempora, templys, *ibid.*, W. i, 626, 32.; cf. malas (jaws), haguswind oððe þunwange, *ibid.*, 446, 31.; cf. emigraneus, *id est*, uermis capitis, emigraneum, *id est*, dolor timporum, þunwonga sar, *ibid.*, 228, 6.; tympora, þunwonge, A. S. vocab., *ibid.*, 263, 22.; timponum, þunwongena, *ibid.*, 514, 5.

Superciliis: oferbruum (upper-brows), c. 1; "eye brows," Irish gl. S.

Internaso: næsgristlan (nose-gristle), c. 1; the *internasus*, or gristle between the nostrils, S.

Rotis: eghringum, c. 1; eahringum, H.; eye-rings, *i.e.*, eye-lashes; the irides, Irish gl. S.

Tautonibus: ofer bruum (upper-brows, *i.e.*, eye-brows), c. 1; "tutonibus, *Whitley Stokes*; Tautones, palpebræ, gl. Isidor.," *Cockayne*; tautonae, palpebrae E. 27 E. 33.; cf. Tauco (? error for Tauto), hringban ðæs eagan (ring-bone of the eye), Abp. Ælfr. vocab., W. i, 157, 2; and tautones, brawa, *ibid.*, 290, 9.; bruum, H.

Gingis: toðreomum, c. 1; iguis toðreoman (tooth-holder), H.; *Cockayne* suggests gingiuis; cf. Ingua, toðreoma, A. S. vocab., W. i, 290, 36.; gingifa, toþrima (tooth-rim), *ibid.*, W. i. 264, 10.; i, 413, 40.; the double-chin, or chin, S.

Ánále: anile, oroðe, c. 1; "read anhelæ, see *Ducange*," *Cockayne*; cf. flatus, *id est* uentus, *scilicet* aura, spiritus, procella, oroþ vel eþung, A. S. gl., W. i, 240, 1.; flamen, oroþ oððe gast, *ibid.*, 406, 8.; the breath, S.

Ubae: uuæ, hræctungan (throat-tongue, uvula), c. 1; tongue, S.

Gurgulione: gurgilioni, ðrotbollan (throat-bole) c. 1; but cf. gurgulio, throtbolla, E. 10 C. 11.; emil, A. S. glos.,

W. i, 25, 10.; gurgulio, ðrotbolla, *ibid.*, 27, 10.; þrotbolla, Abp. Ælfr. vocab., *ibid.*, 157, 43.; gurguliones, þrotbolla, *ibid.*, 412, 26.; gurgulium, ðrotbolla, *ibid.*, 291, 5.; gurgilio, þrotbolla, *ibid.*, 264, 20.; the apple of the throat, S.; cf. gurgustio, ceolor vel þrotbolla, Ælfr. vocab. ed. Thompson, Brit. Arch. Assoc. Journ., vol. xli, p. 147.

Sublinguæ: tungeðrum, c. 1; undertungeðrum, H. but cf. sublinguium, huf (= uvula?) Abp. Ælfr. vocab., W. i, 157, 28.; and sublingua, uf, *ibid.*, 291, 2.; the little sinew that is under the tongue below, S.

Capitali: heafudponnan (head or brain-pan), c. 1; to the foretooth, Irish gloss. S.; heafodlocan, H. cf. caluarium, forheafod, uel heafodpanne, Abp. Ælfr. vocab., W. i, 156, 8.; caluaria, heafodpanne, *ibid.*, 263, 18.; capitale, heafodpanne, A. S. gloss., *ibid.*, 379, 36.; cf. also ceruicat, wangere (? whang-tooth) heafodþ., *ibid.*, 482, 16.; cervical et capitale unum sunt, E. 8 E. 30.

Centro: ceutro, spiran, c. 1; ceutro, H.; "chautrum, gl. R. 72, Cleop. f. 26b, al se þrotbolla, all the throat; probably *χόνδρος*," Cockayne; cf. ceruellum, *id est* ceutrum, brægen (brain), A. S. gl., W. i, 202, 43.; ceutrum, þrotbolla, *ibid.*, 204, 10.; swira, collum, ceruix, A. S. vocab., *ibid.*, 264, 22, 23.; throat, S.

Cartilagini; gristlan, c. 1; H. cf. gartilago, gristle, A. S. vocab., W. i, 265, 16.; cartilago, næsgristle (nose-gristle), *ibid.*, 10, 20.; cartilage of the belly, ensiform cartilage, ?, S.

Sudum, for sudium, *Daniel*, l. c.

Scapulis: gescylldrum (shoulders), c. 1; H.; scapulus, sculdor, A. S. vocab., W. i, 264, 26.

Cubis, "C. H. all for cubitis," Cockayne, but I think he is in error; fæðmum, c. 1; elnbogan (elbows), H.; cuba occurs in Abp. Ælfr. vocab., W. i, 158, 8. = elboga; cuba,

*id est*, ulna, elnboga vel hondwyrst, A. S. glosses, *ibid.*, 216, 24.; cuba, elnboga, *ibid.*, 380, 3.; cubis, S.

Pugnos : pugnās, fyste (fist), c. 1; H.

Palmos : hondbryda, c. 1; folme (palm), H.

Ungibus : unguibus, næglum (nails), c. 1; H.

Arctibus : artubus, liōðum, c. 1; liðum, H.; artubus, liōðum, W. i, 510, 32.; artus, lið, *ibid.*, 260, 36.; 307, 5.; 346, 11.

Cata crines : catacrinas, huppbaan, c. 1; catas crinas, "the haunches," Irish gl., "catagrinas bleremina mees, gl. C. which is obscure," *Cockayne*; mid þæm ædrum, H.; catacrinas, hypban, A. S. gl., W. i, 201, 9.; catacrinis, hupban, *ibid.*, 380, 7, cf. lumbi, hupbanan, A. S. gl., W. i, 439, 28.; cf. "miccli lesse alsþa anes handþurmes hupeban," Brit. Mus. MS. Reg. 4. A. xiv, *ad finem*.

Cambas, homme, c. 1; gambas, W. S.; the hams, Irish gl. S.

Surras; suras, speoruliran, c. 1; scotliran, H.; sura, spærlira, Abp. Ælfr. vocab., W. i, 160, 18; 307, 19; surra, scanclira, *ibid.*, 266, 4.; surra, sperlira, A. S. vocab., *ibid.*, 292, 31.; calves of the leg, Irish gl. S.

Femoralia; genitalia, c. 1; upper thighs, Irish gl. S., þeohgepeald, H.

Genuculis; cniepum (knees) c. 1, "written on an erasure of an older gloss which may have been speorbanum," *Cockayne*; þeohhpeorfan, H.; cf. geniculi, cneowwyrste, Abp. Ælfr. vocab., W. i, 160, 18.; cf. genisculas, muscellas, E. 10 E. 5.

Polites: poplites, hpeorfbān, c. 1; hpeorfan, gl. H.; cf. poplites, suffragines, E. 20 E. 35.

Bassibus: basibus, stæpum, c. 1; βάσειω, *Cockayne*;

heels, Irish gl. S.; bases, tredelas, vel stæpas, Abp. Ælfr. vocab., W. i, 117, 6; basis, stepe, *ibid.* 361, 4

Mentagris: tanum (toes), c. 1; mentagra, bituihu, A. S. gl., W. i, 32, 31.; tan, *ibid.*, 161, 7.; taum, H.

Iunges: unguēs, næglas (nails), c. 1.

Iugulam, ðearmgepind, c. 1; ðearmpind, H.; cf. intestinum, þearm, A. S. gl., W. i, 26, 24.; extale, þearm, *ibid.*, 393, 10.; circuitus, ascensus, gewind, Abp. Ælfr. vocab., W. i, 145, 18.; plectas, gewind, *ibid.*, 471, 1.;

Pectus culum, for pectusculum; pectusculum, briostban (breast-bone), c. 1; the breast of the palm, Irish gl. S.;

Mamellum: mamillas, briost (breast), c. 1; mamillos, paps, Irish gl. S.; tittas (teats), oððe sponan, H.; mamillos, titt, W. i, 88, 24 (Kentish); mamilla, tete, *ibid.*, 627, 4.; mammille, tittas, *ibid.*, 265, 6.; 444, 31.; mamilla, a pape, *ibid.*, 677, 23.; tit, *ibid.*, 158, 42.;

Marcem: marsem, "bursan (purse) c. 1, is written on an older gloss erased, read marsem as marsupium," *Cockayne*; burse, H.; spleen, Irish gl. S.; ? = scrotum.

Reniculos: lundleogan (kidneys), c. 1; lundlagan, H.; armpits, Irish gl. S.; ? = testiculos, *Daniel*.

Fithrem: snædelðearm (intestine), c. 1; H.; extales, *Cockayne*; indriscaín, Irish gl. S.; ? = urethram, *Daniel*.

Obligio: obligia, nettan (the net), c. 1; H.; the peritonæum, *Cockayne*; acromphalum, *Somner*; inglais, Irish gl. S.; ? = scrotum, or, as *Daniel* suggests, frænulum præputii.

Toliam: readan, c. 1; H.; reada, a swelling in the jaws, *Bosworth*, from *Lye*; tonsil, *Cockayne*.

Fibras: smæl, c. 1; fifras, smæl, H.; sinews, Irish gl. S.



Bucliamini: bucliamine, heorthoman (for heort-hama, the covering of the heart, the midriff), c. 1; buclimi amni, hyorthoman, H.; the Irish gloss is not explained by S.

Inguinam: inguinam, þa sceare, c. 1; inguinam, ða scare H.; the groin, Irish gl. S.

Partes: all the rest of the MSS. read pantes = *πάντες*, (or pantas, H.) which perhaps makes better sense, but partes may be the best reading after all. The *r* and *n* of this style of Hiberno-Celtic hand are very much alike. The gloss of c. 1 is ealle, of H. alle, of the Irish MS. omnes.

Decim foribus: the author counts the ten *fores* by reckoning the mouth to stand for two, viz., the *trachea* and the *æso-phagus*; if not, then the *umbilicus*. The gloss in c. 1 and H. is, mid ten durum, "with ten doors."

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The same remarkable fancy for enumerating the various parts of the body may be observed in "Canones editi sub Edgardo rege," printed in Wilkins' *Concilia*, vol. i, p. 230. "Confiteor omnia corporis mei peccata, cutis, et carnis, et ossis, et nervorum, et renum, et cartilaginum, et linguæ, et labiorum, et faucium, et dentium, et comæ, et medullæ, et rei cujusque mollis vel duræ, humidæ vel siccæ," etc.

## APPENDIX D.

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### *Adjustment by King Eadgar of the boundaries between the Old-, New-, and Nunna-Minster, Winchester.*

DE AQUIS 7 MOLENDINIS CONSTITUTIO REGIS EADGARI.

**H**ER is ge spitulod on ðysum ge prite hú EADGAR cining mid rymette ge dihligean het þa mynstra on ƳINTANCESTRÆ syþþan he hi þurh Godes gyfe to munuc life ge dyde . 7 þet asmeagan het þ nan ðera mynstera þær binnan þurh þet rymet pið oðrum sace næfde . ac gif oðres mynstres ár 'on' oðres mynstres rymette lege þ þes mynstres ealdor ðe to þam rymette fenge of eode þæs oðres mynstres are mid spilcum þingum spylce ðam hirede ðæ þa are ahte ge cpeme þære .

For ðy ðonne AþELƳOLD<sup>1</sup> bisceop on þæs cinges ge pitnesse 7 ealles þæs hiredes his bisceop stoles gesealde tpa ge grynd butan svð geate into nipan mynstre ongén ðes mynstres mylne ðe stod on ðam rymette ðe se cing het ge rymen into ealdan mynstre .

7 se abbod AþELGAR<sup>2</sup> mid ge ðeahte ures cyne lafordes 7 þes bisceopes Aþelpoldes 7 ealles þæs hiredes þa ylcan mylne þe se bisceop seolde 7 oðre þæ hi ær ahtun binnan þære byrig to sibbe 7 to sóme gesealde into nunnan mynstre . 7 EADGYFE<sup>3</sup> abedesse þæs cinges dohter betehte

<sup>1</sup> Aðelwold, Bishop of Winchester, A.D. 963-984.

<sup>2</sup> Æthelgar, Abbot of New-minster, *circ.* A.D. 965-977.

<sup>3</sup> Eadgyfu, the daughter of King Eadgar, Abbess of Nunna-minster, perhaps the same as St. Edith, see page 7. Thorpe states that Eadgar's illegitimate daughter Eadgyth died Abbess of Wilton.

on gen ðone peter scype þe he into niþan minstre be ðes cinges leafan ge teah . 7 ær ðes nun hires pes 7 him setige sume mylne adilgade . 7 he gesealde þam cinge hund tþelftig mancæs reades goldes to ðance be foran ÆLFDRYÐE<sup>4</sup> þære hlæfdian 7 beforan þam bisceopan Aðelpolde wið þam lande ðæ seo éa ón yrnð fram ðam norðpealle to þæs mynstres suðpealle an lencge . 7 tpegræ met gyrda brad ðer þ þæter ærest infylð . þær þ land unbradest is þer hit sceol beon eahtatyne fota brad .

Dyses ic geann Æþelgare abbode . 7 þam hirede into niþan mynstre for his ge cþemre gehyrsumnesse á on ecnesse . 7 ic halsige ælc ðara ðe eftær me cynerices pealde þurh ða halgan ðrynnesse þet hyra nan næ úndo þet ic to ðam haligum mynstrum bínnan þære byrig gedon hæbbe . Se þe ðis þonne apendan pylle ðe ic to sibbe 7 to ge sehtnesse betpeoh þam mynstre geradigod hæbbe oððe þara ðinga þe on þissan þrim cyrografum ðe on ðissum þrim mynstrum to spytelungum ge sette syndon . apende hine sé eca drihten fram heofonan rice . 7 sii his punung æfter his forð siðe on helle pite mid þam ðe symle on ælcra un gepærnesse blissiað butan he hit ær his forðsiðe gebete.

Birch, *Cartularium Saxonicum*, No. 1168, from Brit. Mus., Addit. MS. 15350, fol. 66 (the *Codex Wintoniensis*).

<sup>4</sup> Queen of King Eadgar, A.D. 965.

## [TRANSLATION.]

HERE<sup>1</sup> is made known in this writing how EADGAR the king commanded that the monasteries in Winchester should be separated by a space, after that he, by God's grace, turned them to monkish life, and commanded it to be borne in mind that none of the monasteries therewithin should have strife with the others on account of that space ; but if the property of one monastery lay within the space assigned to another monastery, the principal of the monastery which takes to that space should acquire the property of the other monastery for such considerations as should be acceptable to the convent which owned the property.

Therefore, then, ATHELWOLD, Bishop (of Winchester), in witness of the king and all the brotherhood of his diocese, has assigned two plots of ground without the South gate unto New-minster, instead of that minster's mill which stood upon the space which the king ordered to be ceded to the Old-minster.

And ÆTHELGAR, the abbot (of New-minster), with the consent of our royal lord, and of Bishop Athelwold and all his brotherhood, has assigned, for peace and concord, to Nunnaminster the same mill which the bishop gave and another which they formerly possessed within the borough, and to EADGYFU, the abbess, the king's daughter, assigned the same, instead of the water-course which he has diverted

<sup>1</sup> See also a translation by Thorpe in his *Diplomatarium*, p. 231.

by the king's leave into New-minster (and it formerly belonged to the nunnery), and the channel of which had destroyed a mill of his; and he gave unto the king a hundred and twenty mancuses of red gold in acknowledgement, in presence of the lady ÆLFDRYTH, and in presence of Bishop Athelwold, for the land on which the water runneth, from the north wall to the south wall of the monastery in length, and two meteyards broad where the water first falls in; and where the land is least broad there, it shall be eighteen feet broad.

This grant I unto Æthelgar the abbot and the convent at New-minster, for his ready obedience, for ever in perpetuity. And I beseech each of those who shall rule the kingdom after me, by the holy Trinity, that no one of them undo that which I have done for the holy minsters within the city.

Whosoever, therefore, willeth to avert that which I have counselled for peace and concord between the minsters, or any of the things which are set down in these three chirographs for the guidance of these three minsters, let the eternal Lord turn him away from heaven's kingdom, and let his dwelling, after his departure hence, be in hell-torment with those who likewise rejoice in every discord, unless he atone for it ere his departure.

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- Seymour, Rev. C. F., M.A., Winchfield.  
Shelley, Sir E., Bart., Avington Park, Winchester.
- \*Shore, T. W., F.G.S., F.C.S., Hartley Institution, Southampton.  
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Smith, Rev. Clement, B.A., Hedge End Vicarage, Botley, Southampton.  
Smith, W. R., Greatham Moor, West Liss.
- \*Sole, Rev. A. B., M.A., St. Thomas Rectory, Winchester.  
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Stilwell, G. Holt, Hilfield, Yateley.  
Stilwell, J. P., Hilfield, Yateley.
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- Walpole, Chas. Vade, Broadford, Chobham.
- \*Warburton, Rev. Canon, M.A., The Close, Winchester.  
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White, H., Shawford, Winchester.  
White, Rev. R. A. R., M.A., Titchfield Vicarage, Fareham.  
Whyley, Rev. F., M.A., The Vicarage, Alton.  
Wickham, Rev. C. T., Twyford, Winchester.  
Wickham, W., M.A., Binsted Wyck, Alton.  
Wilkin, G., Warren Corner, Farnham, Surrey.  
Wilkinson, H., Frankfield, Seal Chart, Sevenoaks.
- \*Williams, Rev. G. F., M.A., The Training College, Winchester.  
Willis, General Sir George H. S., K.C.B., Government House, Portsmouth.  
Wilson, Rev. Sumner, M.A., Preston Candover Vicarage, Basingstoke.  
Winchester, Right Rev. The Lord Bishop of, Farnham Castle, Surrey.  
Winchester Cathedral Library.  
Winchester College, Moberly Library.  
Winchester (Corporation of the City) Free Library Committee  
(per W. Bailey, Esq.).

Wooldridge, C., Shawford Downs, Winchester.

Wright, R. S., M.A., Q.C., Headley Park, Liphook.

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Wynyard, W., Northend House, Hursley, Winchester.

\*Yonge, Miss C., Elderfield, Otterbourne, Winchester.

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The Secretary begs that his attention may be called to any inaccuracies in the above list.

# **Hampshire Record Society.**

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## **SCHEME OF PUBLICATIONS.**

### **I.—1889.**

Cathedral MSS. relating to the Establishment of the Capitular Body of Winchester, A.D. 1541–1547. Edited by THE VERY REV. G. W. KITCHIN, D.D., and the REV. F. T. MADGE, M.A. *Issued September, 1889, to all Subscribers. Price, to Subscribers, for additional copies, 5/6, to Non-Subscribers, 10/6.*

Occasional Volume. The Book of Nunna-minster or Abbey of St. Mary, Winchester. This MS. is assigned to the Eighth Century, and contains the Passion of our Lord, Prayers, Hymns, etc., and the boundaries of the lands of the Abbey in Winchester, as held at the time of its foundation by St. Ealhswith, with a facsimile page in autotype photography. Edited by W. DE GRAY BIRCH, F.S.A., of the MSS. Department, British Museum. *Issued January, 1890, to all Guinea Subscribers. Price, 12/6; to Half-Guinea Subscribers, 10/6.*

### **II.—1890-1.**

The Records of the Manor of Crondal. Edited by the REV. C. D. STOOKS, M.A., Vicar of Yateley, and F. J. BAIGENT. *In the Press.*

#### **Other Volumes in course of preparation.**

Charters and Documents relating to Selborne Priory, from the Foundation to the Suppression in 1485, preserved in the Muniment Room of Magdalen College, Oxford. Two vols. Edited by the REV. W. DUNN MACRAY, M.A. of the Bodleian Library, Oxford.

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The “Hyde Register.” Edited by W. DE GRAY BIRCH, F.S.A., of the MSS. Department, British Museum.

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